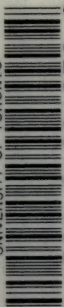


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Specimens of Scottish Literature

1325-1835

WITH INTRODUCTION
NOTES AND GLOSSARY

BY

W. M. METCALFE, D.D.

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Dictionary of the Scottish Language", &c.

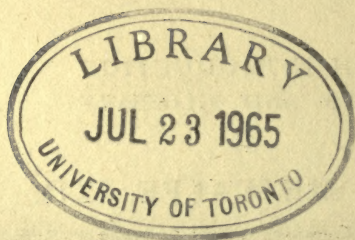
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PREFACE

In this work I have made an attempt to illustrate the character and history of Scottish Literature by a series of specimens taken from each of its three periods.

To procure satisfactory texts has not been always easy. Some of those made use of I have had to revise and edit, and several of them have been taken by permission from the publications of the Scottish Text Society, for which I tender my thanks.

In the Notes and Glossary an effort has been made to make the extracts printed thoroughly intelligible to those who are not acquainted with what Abacuck Bysset, improving upon Gavin Douglas, called his "awin maternal Scottis language", but are acquainted with English.

The book appeals more directly to Scotsmen, and many of them I trust will read it. They will find in it many points of interest and an easy means of studying their own national and by no means unbrilliant literature in all the three great stages of its history.

Though not specially prepared for them, I hope that the book will find its way into our higher educational institutions, in which Scottish literature has been, for the most part, neglected. Surely Scottish students should learn to read the older literature of their country with as much ease as they read the writings of Langland, Chaucer, and Gower.

CONTENTS

	Page
INTRODUCTION - - - - -	9
I. EARLY SCOTS	
OUTLINE OF GRAMMATICAL FORMS - - -	14
1. OLD SCOTS LAWS - - - - -	21
2. JOHN BARBOUR	
(a) Andro Wyntown's Extract from The Bruce -	24
(b) The same passage from Ramsay's Transcript -	26
3. SCOTTISH LEGENDS OF THE SAINTS	
(a) The Conversion of a King by S. Ninian - -	29
(b) SS. Machor and Devinik - - - -	30
(c) The Miracles wrought at the Tomb of S. Machor	32
4. RECORDS OF THE BURGH OF ABERDEEN - -	34
5. THE CRAFT OF DEYING - - - - -	35
6. ACTS OF THE PARLIAMENT OF SCOTLAND	
(a) The Payment of Taxes - - - - -	37
(b) The Destruction of Wolves - - - -	38
II. MIDDLE SCOTS	
OUTLINE OF GRAMMATICAL FORMS - - -	39
1. ROBERT HENRYSON	
(a) The Cock and the Jewel - - - - -	42
(b) The Trial of the Fox - - - - -	46
(c) The Abbay Walk - - - - -	48

	Page
2. WILLIAM DUNBAR	
(a) The Ballad of Kynd Kittok - - - -	51
(b) Ane Ballat of Our Lady - - - -	53
(c) No Tressour availis without Glaidness - - - -	55
(d) Of the Changes of Lyfe - - - -	57
3. GAVIN DOUGLAS	
The Prologue of the First Book of Eneados - - - -	59
4. MURDOCH NISBET	
(a) Parable of the Prodigal Son - - - -	62
(b) The True Vine - - - -	64
5. BURGH RECORDS OF ABERDEEN	
(a) The Procession on Candlemas Day - - - -	65
(b) Corpus Christi - - - -	66
6. HECTOR BOECE	
(a) The White Bulls - - - -	68
(b) Our Eldaris - - - -	70
7. JOHN BELLENDEN	
How Horace Cocles defended the Brig of Tiber - - - -	72
8. THE COMPLAYNT OF SCOTLANDE	
(a) From the Prolog to the Redar - - - -	75
(b) The Fyrst Cheptovr - - - -	76
9. SIR DAVID LYND SAY	
(a) Complaynt of the Commounweill of Scotland - - - -	78
(b) The Blak Viritie - - - -	81
10. HAMILTON'S CATECHISM	
(a) The First Command - - - -	82
(b) The Third Command - - - -	83
11. JOHN KNOX	
St. Giles' Day (1558) - - - -	85
12. LINDSAY OF PITSCOTTIE	
Ane Mirakill Sen - - - -	88
13. ALEXANDER MONTGOMERIE	
The Night is neir Gone - - - -	90
14. BURGH RECORDS OF EDINBURGH	
(a) Silver Wark - - - -	92
(b) Wobsteris, the Kirk of S. Giles - - - -	93
(c) The Sabbath Day - - - -	94
(d) Proclamatio, trublance in the Kirk - - - -	95

III. MODERN SCOTS

	Page
OUTLINE OF GRAMMATICAL FORMS - - -	97
1. TAK YOUR AULD CLOAK ABOUT YE - - -	98
2. JAMES MELVILL	
Flight by Sea - - - - -	101
3. ROBERT BAILLIE	
(a) The General Assembly at Glasgow (1638) -	105
(b) The Accusation of Lord Strafford - - -	107
4. GILDEROV - - - - -	109
5. JOHN SPALDING	
The Execution of Strafford - - - - -	113
6. FAIR HELEN OF KIRKCONNEL - - - - -	116
7. THERE'S NAE LUCK ABOUT THE HOUSE - - -	117
8. ALLAN RAMSAY	
(a) Katy's Answer - - - - -	120
(b) Up in the Air - - - - -	121
(c) Patie's Song - - - - -	122
9. RARE WILLIE DROWNED IN YARROW - - -	124
10. ROBERT BURNS	
(a) The Twa Dogs - - - - -	125
(b) The Cotter's Saturday Night - - - -	126
(c) John Anderson my Jo - - - - -	130
(d) Bessy and her Spinnin Wheel - - - -	131
(e) Bannockburn - - - - -	132
11. WILLIAM MOTHERWELL	
Jeanie Morrison - - - - -	133
NOTES - - - - -	137
GLOSSARY - - - - -	189
INDEX OF PROPER NAMES - - - - -	225

SPECIMENS OF SCOTTISH LITERATURE

INTRODUCTION

1. Scots, or the language of the Lowlands of Scotland, has for its basis a Low German dialect, originally spoken by the Angles, whose home was in the south-east of the peninsula of Jutland, a district which is still known as Angeln.

2. The Angles began to arrive in Britain towards the middle of the sixth century. In 547 they founded the kingdom of Bernicia, which extended from the Tyne to the Forth; and in 559 that of Deira, occupying the district between the Humber and the Tyne. The two kingdoms were subsequently united, and formed the kingdom of Northumbria, which for a time was the most flourishing and advancing state in Britain.

3. When the Angles arrived the language spoken in Scotland was the Celtic—the Goidelic

or Gaelic dialect to the north of the Grampians, and the Brythonic or Welsh in the Lowlands. Perhaps in some parts of the country the Pictish and Iberian languages were in use.

4. It was from Northumbria, and especially from the province of Bernicia, that the Old Anglian dialect, which afterwards developed into the northern English dialect and subsequently into Scots, was spread.

5. After severely defeating the Welsh-speaking Celts at the battle of Chester in 613, the Northumbrians pressed northward, till the Forth and the Bridge of Stirling came to be regarded as their northern boundary. At a somewhat later period they spread along the eastern coast as far north as the Moray Firth. The district to the south of the Bridge of Stirling was, as early as the eighth century, named by a Pictish Chronicler "Saxonia". In 1091 the Anglo-Saxon Chronicler calls it Engla-lande, *i.e.* England; and England it continued to be called by the kings of Scotland as late as the time of William the Lion (1165-1214), notwithstanding that, as far back as the year 1018, Malcolm, King of Scots, had so completely defeated Eadulf, Earl of Northumbria, at Carham, as to compel him to cede the whole of the country he had hitherto ruled from the Forth to the Tweed,

which subsequently became the political boundary between Scotland and England.

6. The literature of the Old Anglian speech was almost completely destroyed by the Danes when they burnt the monasteries and religious houses of Northumbria. The specimens of it that remain are few. The most important among them is the Dream of the Holy Rood, inscribed on the Ruthwell cross in Dumfriesshire, and belonging probably to the tenth century, though the date of the cross itself may be somewhat earlier. Other specimens are interlinear translations or glosses of Latin ecclesiastical works, especially those known as the Lindisfarne and Rushworth Gospels. A charter written at Durham affords an example of the language as written in the year 1100. A number of native words occur in the texts of charters granted by Duncan II and his two successors, David I and Malcolm IV; also in the *Leges Quatuor Burgorum*.

7. Of the history of the Old Anglian dialect during the twelfth and thirteenth centuries nothing is known. There is nothing to show what influence the Danes and Norsemen had upon it, and no continuous data showing the transition of the Anglian into the Northern English dialect. A comparison, however, of

the Dream of the Holy Rood with an almost contemporary West Saxon paraphrase of it shows that the orthographical and grammatical differences which afterwards distinguished the Northern from the Southern English dialect had already begun to appear; such, *e.g.*, as the use of *a* for the Southern *o*, as in *walde*, wold; *wad*, would; and the dropping of the final *n* from the inflections of nouns and verbs.

8. From the beginning of the fourteenth century there is abundant material for a history of the Scottish language and of Scottish literature. This material is divided into three parts or periods, named the Early, Middle, and Modern. Roughly speaking, the Early extends from the first quarter of the fourteenth century to the third or fourth quarter of the fifteenth; the Second or Middle period extends from the close of the First to the time of the Union of the Crowns; and the Third or Modern from the Union to the present. There is a period of transition between the Early and Middle, and another between the Middle and Modern.

9. The language of the First period is known as Early Scots. It is the direct descendant of the Old Anglian speech, and in its first phase is identical with the Northern English dialect, which at the time—*c.* 1320 to *c.* 1475—was

spoken from the valley of the Trent to the Forth and Clyde, and along the East Coast as far north as the Moray Firth. Richard Hampole, who lived and wrote at Doncaster, in the south of Yorkshire, used, with but slight local differences, the same language as his contemporary John Barbour, the author of *The Bruce*, who lived in Aberdeen.

I. EARLY SCOTS

Outline of Grammatical Forms

SUBSTANTIVES

1. Plurals are generally formed with the suffix *-is*, *-ys*, as *armis*, arms; *fais*, foes; *stanys*, stones.

2. Some are formed with the suffix *-n*, *-en*, as *eghen*, *een*, *eene*, eyes; *hosen*, hose; *oxen* (*oxin*, *oxyn*), oxen; *shoon*, shoes; others with the suffix *-er*, as *childer*, *brether*, children, brethren.

3. In some the plural is formed by changing the vowel, as *hend*, hands; *men*; *fete*; *geis*, geese; *tetht*, teeth; *ky*, cows; *brether*, brothers.

4. Some are the same in plural as in singular, as *nowt*, *scheip*, *deer*, *gait*, *greyce*, *swine*.

5. The genitive is formed with the suffix *-is*, *-ys*, *-es*, as *Godis fa*, God's foe; *manis blame*, man's blame; *kinges son*, king's son.

6. *Father*, *moder*, *brother*, *daughter*, *childer* are often found without the genitive sign.

ADJECTIVES

1. There is no genitive ending in the singular. In *alkin* (*alkyn*), *nakin*, *sumkin*, *quhatkyn* (all kind of, no kind of, &c.), the *-kyn* belonged to the following noun and not to the adjective.

2. The genitive plural suffix *-re* or *-er* occurs only in *alre*, *aller*, *alther*, gen. plu. of *al*, all.

3. The comparative degree is formed by adding *-ar*, *-are*,

-er, and the superlative by adding *-ast*, *-aste*, *-est* to the positive.

4. The following are irregular comparisons:—

<i>Positive.</i>	<i>Comp.</i>	<i>Superl.</i>
gude,	betyr,	best.
ill, } evil, } bad, }	war, ware,	warst.
lital,	les, lese, less,	least.
mekil,	mare, mayr,	mast.
mony,	ma,	mast.

PRONOUNS

PERSONAL PRONOUNS

	<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i>	I, Ic,	we.
<i>Gen.</i>	myn,	our, oure.
<i>Acc.</i>	me,	us.
<i>Nom.</i>	thu, thou, thow,	ye, yhe.
<i>Gen.</i>	thi, thy,	yore, youre, yowre.
<i>Acc.</i>	the, thee,	you, yow.

Singular

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	he,	sco, scho, sche,	hyt, it, ite.
<i>Gen.</i>	his, hys,	hir, hire, hyre,	his, hys.
<i>Acc.</i>	hym, hyme,	hir, hire, hyre,	hyt, it, ite.

Plural

Masc., Fem., Neut.

<i>Nom.</i>	tha, thai, thay.
<i>Gen.</i>	thair, thar, thare, thayire, thars, ther.
<i>Acc.</i>	tham, thaim, thamme, thaym.

REFLEXIVE PRONOUNS

Self, *selfine*, *selvyn* or *selwine*, is added to the personal pronoun; as, e.g., *hymself*, *hymselvyn*, *hyrselwine*, *thame-selfine*.

Self when used as a demonstrative = same, very.

ADJECTIVE PRONOUNS

Myne, *thine*, *his*, *hise*, *ouris*, *ourys*, *youirs*, *thairs*.

DEMONSTRATIVE PRONOUNS

A, *ane* (indefinite article); *the* (definite article); *this*, *this*; plural *thir*, *these*; *tha*, *those*; *the tane* ... *the tothir*, *the one* ... *the other*.

INTERROGATIVE PRONOUNS

Nom., *quha*; Gen., *quhase*; Acc., *quhame*; Neut., *quhat*.

RELATIVE PRONOUNS

At, *that*, *quha*, *quhase*, *quham*, *quhome*, *quhilk*.

INDEFINITE PRONOUNS

Sum, *some*, *certain*; *ocht*, *aught*; *quhasa*, *whoso*; *quhasa-euir*, *whosoever*; *othir*, *other*; *ilk*, *ilke*, *ilkane*, *each*, *every*.

VERBS

1. In weak verbs the past tense and past participle are formed by adding *-it*, *-yt*, to the stem, as *grew*, *grewit*; *knok*, *knokyt*.

INDICATIVE MOOD

<i>Present tense.</i>		<i>Past tense.</i>	
<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
(1) <i>luffe</i> ,	<i>luffes (-is)</i> .	<i>luffit (-yt)</i> ,	<i>luffit (-yt)</i> .
(2) <i>luffis</i> ,	<i>luffes</i> .	<i>luffit</i> ,	<i>luffit</i> .
(3) <i>luffis</i> ,	<i>luffes</i> .	<i>luffit</i> ,	<i>luffit</i> .

IMPERATIVE MOOD—*Sing.*, *luffe*; *Plu.*, *luffis*.

INFINITIVE MOOD—*luff*, *luffe*.

PRESENT PARTICIPLE—luffand (-e).

PAST PARTICIPLE—luffit, luffyt.

GERUNDIVE—luffing (-e).

2. In strong or irregular verbs the past tense is formed by strengthening or modifying the stem vowel, as *begyne*, *becuth*, *begud*; *bring*, *brocht*; *crepe*, *crape*; *spek*, *spak*.

3. The past participle in strong verbs is usually formed by adding -en, -ene, -in, -ine, -yn, -yne, as *thring*, *thrang*, *thringine*; *spek*, *spak*, *spoken*; *strik*, *strak*, *strikin*; *stryf*, *strafe*, *striwyn*. The suffix is sometimes omitted, as in *clym*, *clam*, *clum* (for *clumben*); *fynd*, *fand*, *fund* (for *funden*); *ryng*, *rang*, *rung* (for *rungen*).

INDICATIVE MOOD

Present.		Past.	
Sing.	Plu.	Sing.	Plu.
(1) chese,	cheses.	chosit (-yt),	chosit (-yt).
(2) chesis,	cheses.	chosit,	chosit.
(3) chesis,	cheses.	chosit,	chosit.

IMPERATIVE MOOD—*Sing.*, ches; *Plu.*, chesis.

INFINITIVE MOOD—ches, chese.

PRESENT PARTICIPLE—chesand (-e).

PAST PARTICIPLE—chosine.

GERUND—chesing (-e).

For other past tenses of strong or irregular verbs, see the Glossary and Notes.

ADVERBS

Many adverbs are formed from nouns and adjectives. The terminations are -ly, as *warldly*; *desaly*, *dizzily*; -lingis, as *flatlingis*, flat.

Other adverbial forms are *hethen*, hence; *quethen*, whence; *thethen*, thence; *hine*, hence; *thine*, thence; *hine-furth*, henceforward.

Scots also employs *-gat* or *-gate* (way) as a suffix; as *al-gate*, always; *how-gate*, how so; *thus-gate*, this way; *swa-gate* or *swa-gat*, such wise.

Peculiar to Scots are *in-with*, within; *ut-with*, outwith; *forwit*, before.

Comparisons.—Adverbs are compared by adding the suffixes *-ar*, *-are* for the comparative and *-ast*, *-aste* for the superlative, and sometimes *-er*, *-ere* for the comparative and *-est*, *-este* for the superlative; as pos., *doughtely*; comp., *doughteliar* (*-e*); superl., *doughteliast* (*-e*); pos., *fer*; comp., *ferrer*; superl., *ferrest* (*-e*).

PREPOSITIONS

Among others are the following:—

abeofe, *abeoufe*, *abeove*, *abovin*, *abufe*, above.

abeone, upon.

abute, about.

agains, *aganis*, against.

amang, *emang*, among.

apon, *apone*, upon, against.

at, at, of, on, with.

atour, *atowre*, above, beyond.

be, by, before, near.

beforn, before.

beneuth, beneath.

besyd, beside.

betuix, *betwyne*, between.

beuth, outside.

beyond, beyond.

bot, save, except, without.

but, without.

by, near, from.

eftir, after, according to.

endlang, along, beside.

foreowt,
forout,
foroutyne, } without, besides.
forow, before.
forowtyne, without, besides.
fra, from.
in, against, into, on, through, under
in-till, in, into, during.
in-to, in, into, upon, under, against.
in-with, within.
maugre, in spite of, against.
ner, near.
neuth, beneath.
of, from, in, off, out of.
off, of.
on, in.
one, on, by, out of.
one-till, unto.
one-to, unto.
on-till, until.
our, over, above.
out, out.
outane, except, besides, save.
outhouth, without, outside.
out-our, across, beyond.
thereowte, without.
threw, *throuch*, *throw*, *thru*, through, by means of.
til, *tyl*, to, till.
to, till.
towart, towards.
up, up.
with, with, by means of.

CONJUNCTIONS

alsa, alswa, also.

alsat, alset, although.

alsone, also.

and, if.

at, that.

athyr, either.

bot, but, unless.

fore-thi, fore-thy, therefore.

for-that, because.

forut, without.

for-why, because.

fra, since.

gif, gife, giffe, iff, if.

na, nor, neither.

na, lest, had not, but that.

na var, ne war, had it not been for, but for that,
except that.

ne ... na ... neither ... nor ...

neuir-the-les, notwithstanding.

no, nor.

nocht-than, nevertheless.

nocht-the-les, nevertheless.

noder ... na ... neither ... nor ...

nor, than.

nouthir, neither.

or, rather than.

or, ore, or.

othir, rather.

quhill, until.

sa, if.

sen, since.

set, though, although.

suppos, although.

than, except that.

tharfor, on that account.

then, than.

warn, *warne*, *war ne*, unless.

INTERJECTIONS

A, *Ah*! *allace*, alas! *O*! *Oh*! *Ohon*!

SIGNS

The signs þ, p, ȝ, ß, often used in printing Old Scots texts, are here for the convenience of the reader represented by roman type. þ, p = th; ȝ = y, gh; ß = s, ss. The letters *u*, *v*, *w* are used interchangeably; so are the letters *v* and *f*; *y*^e when printing Scots is often put for *pe* = the.

1. Old Scots Laws

[These are taken from the first volume of the Acts of the Parliament of Scotland. The Latin originals belong to the reigns of David I, William the Lion, &c., but the vernacular translations belong to the end of the fourteenth and the beginning of the fifteenth century.]

Of Bludewytis

The blude of the hede of ane erl or of a kinges son is ix ky. *Item*, the blud of the sone of ane erl is vi ky or of a thayn. *Item*, the blude of the sone of a thayne is iii ky. *Item*, the blud of the nevo of a thayn is twa₅ ky and twa pert a kow. *Item*, the blud of a carl is a kow.—*Leges inter Scottos et Brettos*.

Of the Statut of Thift

Giff ony be tane with the laff of a halpenny
 in burgh, he aw throu the toun to be dungyn.
 10 And for a halpenny worth to iiij penijs worth
 he aw to be mar sayrly dungyn. And for a
 payr of schone of iiij penijs he aw to be put on
 the cuk stull, and efter that led to the hed of the
 toune, and thar he sall forsuer the toune. And
 15 fra iiij penijs til viij penijs and a ferthing he
 sal be put upon the cuk stull, and efter that led
 to the hed of the toune and ther he at tuk hym
 aw to cut his eyr of. And fra viij penijs and
 a ferthing to xvj penijs and a obolus he sall be
 20 set apon the cukstull and efter that led to the
 hed of the toune, and ther he at tuk hym aw
 to cut his vther ear of. And efter that, gif he
 be tane with viij penijs and a ferding, he that
 takis hym sall hing hym. Item for xxxij penijs
 25 j obolus, he that takis a man may hing him.—
Fragmenta Vetusta, i. 364.

Of burges at has had syndry wiffis

Tha landis at war gottyn in the tyme of the
 fyrst wyffe sall turn agayne to the childer ayris
 of the first wyffe.—*Leges Quatuor Burgorum*,
 30 xxiv.

Of burrowgreffis bakande or brewande

Nane aldirman, bailye, na beddell sall bake brede na brew ale to sell wythin thar awin propir house durande the tym that thai stande in office.—*Ibid.*, lix.

Of bondis that ar fundyn in fayris

Gif ony man fyndis his bonde in the fayre, ³⁵ the quhilk is fra hym fled, quhil the pece of the fayre is lestande, he may nocht of lauch chace na tak hym.—*Ibid.*, lxxxviii.

*Of hym that is challengyt of art and
part of thyft*

Gif a leil man passis thruch a wilderness or thruch woddis and seis a man that he weil ⁴⁰ knawis leddand a hors or an ox, or suilk othir maner of gudis, and he knawis nocht quha that it aucht, and syn it be sperit at hym be ony man that the said gudis hes tynt, gif he wyst ocht of suilk maner of gudis, and gif he sayis ⁴⁵ that he saw sic a thyng in the hand of sic a man, he aw to suer that sa it is, as he sais, and syn the tothir sal seik to his gudis. And gif forsuth he that challengis the gudis sais wytterly that he hes art and part of tha gudis takyng, ⁵⁰ and that he wald pruff eftir the assyse of the

land, that he that sa is challangyt, gif he be
fre man and worthi to fecht wyth his awyn
hand he sal defend hym thurch bataile.—*Assise*
55 *Regis Davidis*, xx.

2. John Barbour

[According to some John Barbour was born in 1318, but according to others in 1330. He was Archdeacon of Aberdeen in 1357, and died about the year 1395. Many works have been ascribed to him. His greatest, *The Bruce*, was partly written, as he tells us himself, in 1375. It extends to over 13,000 lines, and describes the life and adventures of King Robert I and his companions. Two versions are here given of one and the same passage. The first is taken from Andro of Wyntown's *Orygynale Cronykil of Scotland*, 1419–30, preserved in the Royal MS. of date 1430–40. The second is taken from John Ramsay's transcript of Barbour in 1489. The principal differences in the orthography of the two periods are shown by the italics. *The Bruce* has been often printed. The best edition is Professor Skeat's.]

(a) *Andro of Wyntown's Extracts from Barbour's Bruce in the Cronykil*

(c. 1430)

Qwhen Alysandyre oure kyng wes *dede*,
That Scotland *had* to *stere* and *lede*
The land, sex yhere and mayr perfay,
Wes desolate eftyr his day.

5 The barnage off Scotland, at the last,
Assemblyd thame and fandyt fast

To *chess* a kyng thare land to stere,
 That off awncestry cummyn were
 Off kyngis that aucht that reawté,
 And *mast* had rycht *thare* kyng to be. 10
 Bot inwy that is fellowne
 Amang *thame mad* dissensiown.

.
 A! blynd folk, fulle of all foly,
Had yhe wmbethowcht yowe inkyrly
 Quhat peryle to yowe mycht appere, 15
 Yhe had noucht wroucht on this manere.
Had yhe tane *kepe* how *that* that kyng
 Off Walys, for-owtyn sudiowrnyng,
Trawalyd to wyn the senhowry,
 And throw his mycht till occupy 20
 Landys, that ware till hym merchand,
 As Walys wes and als Irland,
 That he put till sic threllage,
 That thai that ware off hey parage
 Suld ryn on fwte als *rybalddale*, 25
 Quhen ony folk he wald *assale*
 Durst nane off Walis in *batale* ryd.
 Na yhit fra evyn fell, abyde
 Castell or *wallyd* towne wyth-in,
 Than he suld lyff and lymmis tyne 30
 In till swylk thryllage *thame* held he
 That he oure-come wyth his powsté.
 Yhe mycht se, he suld occupy

Throwch slycht, that he na mycht throw
maystri.

- 35 Had yhe tane kepe quhat was threllage,
And had *consydryd* his oysage,
That *grypyd* ay, but gayne-gyvyng,
Yhe suld, for-owtyn his demying,
40 *Hawe* chosyn yhowe a kyng that mycht
Hawe haldyn wellle yhowre land at rycht.
Walis ensawmpill mycht hawe bene
To yhow, had yhe it before sene.
Quha will be othir hym-selff chasty
Wyss men sayis, he is happy,
45 And perylouss thyngis may fall perfay,
Als *well* to-morne as yhystyr-day,
Bot yhe *trastyd* in lawté
As sympil folk but mawvité,
And wyst noucht quhat suld efftyr tyde:
50 For in this warld, that is sa wyd,
Is nane *determyne* may, na sall
Knew thyngis that ar for to fall;
For God, that is off *mast* powsté
Resserwys that till Hys Maiesté.

(b) The same passage from John Ramsay's transcription of *The Bruce*, towards the close of the century (1489).

- 55 Quhen Alexander the king wes *deid*,
That Scotland *haid* to *steyr* and *leid*

The land vi yer, and mayr perfay,
 Lay desolat eftyr hys day;
 Till that the barnage at the last
Assemblyt thaim, and fayndyt fast 60
 To *cheyss* a king thar land to ster,
 That off awncestry cummyn wer
 Off kingis that aucht that reawté
 And *mayst* had rycht *thair* king to be.
 Bot enwy, that is sa feloune, 65
Maid amang *thaim* gret discencioun.

.
 A! blynd folk full off all foly!
Haid ye wmbethocht yow enkrely,
 Quhat perell to yow mycht apper,
 Ye had nocht wrocht on that maner: 70
Haid ye tane *keip* how *at* that king
 Always, for-owtyn soiournyng,
Trawayllyt for to wyn senyhory,
 And throw his mycht till occupy
 Landis, that war till him marcheand 75
 As Walis was, and als Ireland;
 That he put to swylk thrillage,
 That thai that war off hey parage
 Suld ryn on fute, as *rebaldaill*,
 Quhen he wald our folk *assaill*. 80
 Durst nane of Walis in *bataill* ride.
 Na yhet, fra ewyn fell, abyd
 Castell or *wallyt* toune with-in,

That he ne suld lyff and lymmys tyne.

85 In-to swilk thrillage *thaim* held he,
That he ourcome throw his powsté.
Ye mycht se he suld occupy
Throw slycht, that he ne mycht throw
maistri.

Had ye tane kep quhat was thrillag,
90 And had *consideryt* his vsage,
That *gryppit* ay, but gayne-gevyng,
Ye suld, for-owtyn his demyng,
Haiff chosyn yow a king that mycht
Have haldyn veyle the land in rycht,
95 Walys ensample mycht have bene
To yow, had ye it forow sene.

That be othir will him chasty,
And wyss men sayis he is happy,
For wnfayr thingis may fall perfay,
100 Alss *weill* to-morn as yhisterday.

Bot ye *traistyt* in lawté,
As sympile folk, but mawyté;
And wyst nocht quhat suld eftir tyd.
For in this warld, that is sa wyde,

105 Is nane *determynat* that sall
Knew thingis that ar to fall;
But God that is off *maist* powesté,
Reserwyt till His Maiesté,

For to know, in His prescience,
110 Off alkyn tyme the mowence.

3. Legends of the Saints

[The Legends of the Saints in the Scottish Dialect were written by an unknown hand, or more likely by unknown hands, about the year 1375, and occur in a single MS. in the University Library at Cambridge, belonging to about the middle of the fifteenth century. The Legends were edited by Dr. Horstmann, and again by the Rev. Dr. Metcalfe, for the Scottish Text Society. The following passages are from the only two Legends of Scottish Saints which the series contains, and which were edited separately.]

(a) *The Conversion of a King by S. Ninian*

In that cunctre duelt thare thane
A King that wes a fellone man
And contrare to S. Niniane preching,
And for his lare wald do na thing,
Bot erare contrare wes hyme to, 5
For ocht that he cuth sa ore do;
And mare cruel worde he sene,
Thane befortyme he had bene,
That God in his hede sic seknes sende,
That til de richt sone he wend. 10
And with that he tynt the sicht
Of the day, ware it neur sa lycht.
Thane tyd in his hart [the] thoct, he
Thareof na way wariste mycht be,
Bot it ware throu hym that he ay 15
Schupe hyme of pryde to verray.

Thane askit he hyme fore Godis sake,
 Tho he til hyme il cause can make,
 Til rew one hyme and pardone gyfe,
 20 For he disparit wes to life.
 Thane he, that mercyful wes ay,
 As he the messagis this herd say,
 Come one sone mekilly
 Quhare this catife king can ly,
 25 And hely sad: "God be here-in,
 That is distrowre of al syne."
 Thane went he to the sek but bad,
 And on his hede and his ene mad
 The takine of the Croice werray;
 30 And the seke thane but delay
 Als gud heile [gat] of hede and ene,
 As he neuire sek had bene;
 And fore he sa his hele wane,
 Lofand God, become gud mane.

(b) *SS. Machor and Devinik*

35 Thane duelt a mane nere by,
 Relygiouse and rycht haly,
 That to name had Dewynik,
 That Godis yok bare on his nek,
 And to Sancte Machor come a day,
 40 And til hyme this he can say:
 "Gud Ser, behald, and thu may se
 Hou fele folk in this cunctre

Are yet habandonyt mony wise
To mak till mawmentis seruice
And thus have ner-hand nan to schav 45
Goddis word, or ger men knaw
The nerrest get till hewynis blis.
For-thi, master, my consall is,
That thu in this cunctre duell still,
Goddis wangel for to preche till 50
Thir Pechtis at are lath to trew;
And I with Goddis helpe will now
To thame of Catness but mare gang,
That Cristine treutht is myskenand lang,
Amang thaim Goddis vord to schaw, 55
To ger thaim God parfitly knaw.”
Sanct Machor sad: “That quhethir na we
Sal ilkane vthire eftire se.”
And he sad: “Yhis, yeit forow Criste
Ve sal eft met in His bewiste, 60
And bruk vith hym ay-lestand bliss.
Bot, Dere Fadir, I pray the this,
For ded nerhand abidis me
To tak, fra I be gane fra the,
That thu wald, eftyr I be dede, 65
Ger bring my body to this stede,
And ger it grawine be, quhar I
Had mad my duelling ithandly.”
And he heicht hym he suld do swa.
Atheris thar lewe with that can ta, 70

And Dewenik can to Catnes pass,
 To folk that than wntreuthful was,
 And sped sa weile in schort tym thare,
 That thaim parfit in Godis lare
 75 He mad. Bot yet than Sanct Machor
 Furth preichit as he did befor
 The Pyctis, and swa sped that he
 Gert mast part of thaim cristnit be;
 And namely he gert master men
 80 Trew, that wntreuthfull war to than,
 Bath thru the lare he can thaim lere
 And thru schauyng of merwalis sere;
 And thar templis distroyt wyd-quhare,
 And ydolis that in-to thaim ware.
 85 And thus-gat lang tym trawalyt he
 Of Goddis corne wynnare to be.

(c) *The Miracles wrought at the Tomb of*
S. Machor

Thar is wrocht euire ilka day
 Sa gret wondir, that I ne tell may,
 Of Sanct Morise throw the prayere,
 90 To folk bundine with seknes sere,
 That I dar nocht record all now;
 For some perchaunce suld me mistrew.
 For deiff men thar gettis heryng,
 And blynd men als parfyte seyng,
 95 And halt men als thar gettis bute,

That sekness has in schank or fut,
And dume men als thar gettis speke,
That mekly will Sanct Morise sek,
And full feile men of parlesy
Gettis thar heile thar parfytyl. 100
And sume throu ydropesy sa gret
Swolne that thai ma ete no mete,
Ar mad swampe thar, throu the prayer
Of Sanct Morise, haile and fere.
And sume that brawne-wod of ther wit 105
War mad and wterly tynt it,
And helpe has socht at Sanct Morise
Recouerit wit and war-mad wise.
And sume that payne had of the stane
Or seknes in-to flesch or bane 110
Or quhatkine vthir infirmyte
That man or woman had, gyf he
Or scho Sanct Morise socht increly,
At hyme thair heile thai gat in hy,
Throw mycht of Giffar of all grace 115
To quhome he ay trew seruand was.

4. Records of the Burgh of Aberdeen

[The following pieces are taken from the Records of the Burgh of Aberdeen, two volumes of extracts from which were edited in 1844 by the antiquary Dr. John Stuart for the Spalding Club.]

Ilke man sal stand gaird, &c.

1412. Item, it is ordenit, with [the] hale consent of the comonateis, that ilke man duelland in the burgh, of wateuer state or conditioun that he be of, sal stand gaird, and with the
 5 aldirman and the baillies of the tovn and for to kepe the comone profite of the toвне and the fredomys of it, and to suppouale and maintene the officeris of the toвне in thair office doand, and thair nychtbouris als fra schaith and sus-
 10 price, under the payne of banysing and tyttyn doune of his huss; and gif he has na huss, under the payne of banysing and the guds eschete.

Als at thai ryss to the ryngyng of the comoun bell, and to biddyng of the officeris of the toвне;
 15 and giff ony soudane affray comys, that thai be redy under the said payne; and gif ony keip or persayvis ony schath aperand to the toвне, or ony at duells in it, that thai mak warnyng vnder the said payne.

20 Als that nane haff lord na lordschip othir na

the king, the Duke, the Erll of Marr, bot his aldirman and his baillies, under the said payne.

Als, qwatsumeuer has nocht his wapynnys redy, and beris thaim nocht sal tyne viiis, withoute remissioun, and prisone quill that viiis be²⁵ payit.

Als, that nane reset or herbry ony outdwelland men, in thair hussis, bot qwhame at thai will stand for, or ellis warn the officiaris als fast of thair cummyn, vnder payne of lyffe and tynsale³⁰ of gudis.

5. The Craft of Deyng

[The Craft of Deyng is a rare example of Old Scots prose. It is a short tract, and is found along with other pieces in a MS. belonging to the University of Cambridge. In 1870 it was published for the Early English Text Society by the Rev. J. Rawson Lumby. The date of the MS. is about the middle of the fifteenth century. The tract itself is older.]

Efter the dear be informyt of thir temptacions, at will be put to hyme, he suld be demandyt, Fyrst, gyf he be blycht at he deis in the faith of Crist and of haly kirk, and syne gyf he grantis at he has nocht leuit rycht wysly as he aucht⁵ to do, and gyf he forthinkis his mysdedis, and gif he has wyll to mend thaim at his poware. Syne suld he ask at hym, gif he trowis that

Crist, Godis Sonn Our Lord, deit for hym and
 10 al synaris; and gif he thankes hyme tharof with
 al his hart. And gyf he trowis ony other ways
 than be the faith of Hym and ded to be sauf.
 Than byd hyme be stark and sykir in that faith,
 and have hop of nan vthir thinge for tempta-
 15 cioune of the deuill; and gif thi synis be laid
 befor the by the angell gud or ill, say than: "The
 passioune of Crist I put betuex me and my synis
 and betuex me and the eternall ded, the ded of
 Crist." And alsua he suld be examynit in the
 20 arteclis of the treuth, that is to say, gyf he trowis
 in the Father, and in the Sone, and the Haly
 Gaist, and ane anerly God, Makar of hevyne
 and erde; and in our Lord Ihesu Crist, anerly
 sone to God by natur, at our Lady Mary euer-
 25 vyrgne consauit by the werkis of the Haly Gaist,
 but seid of man; the quhilk tholit ded one the
 corss for ws synaris, and was grawyne and dis-
 cendyt to hell, to radem our eldaris at had hope
 of His cumyne. The quhilk raiss one the third
 30 day fra ded to lyf, one his awne mycht, and
 assendyt to hevyne and sytis on His Faderis rycht
 hand, and fra thyne, in the samyne wyss as he
 passyt, is to cum agan one domys day to Iug all
 mankynd. Als he suld trow in the Haly Gaist
 35 and in the bydingis of haly kirk and the sacra-
 mentis therof. He suld trow alsua in the resur-

rectioun of al men, that is to say, at the sam body and saull, as now is, sal met to-gyddyr and tholl perpetuall ioy or payne. He suld not anerly trow in thir xii arteclis, bot als in the⁴⁰ Haly Wryt and haf his hart rady to do thar-to, as his curat chargis hyme; and he sal forsak al heresyss ande wichcraftis forbydin be Haly Kirk.

6. Acts of the Parliament of Scotland

(a) *Of the Payment of Taxes*

Alsua it is seyn speidfull, that all taxatouris the tyme of thar extent, warne all maner of man that all thair gudis that ar taxit, bathe of bestis, corn, and vthir gudis, within xv dais nixt eftir following the taxt, the payment be redy in siluer⁵ and golde as is befor writyne. And gif at the ende of the saide xv dais, the payment be nocht redy, the officiaris of ilk schyrefdome sall tak of ilk man that warnys payment a kow for vs.; a yowe or a wedder for xiid.; a gait, a gimmer¹⁰ or a dynmont for viijd.; a wilde meire and hir folowar for xs.; a colt of thre yere and mare of eild xiijs. iijd.; a boll of quhet, xijd.; a boll of ry, bere, or peis, viijd.; a boll of aitis, iijd. And gif the schiref takis thar gudis, he sall ger¹⁵ the lorde of the land, gif he may be gottin, pay the taxt to the King and deliuer the gudis till

him. And gif he will nocht, the schiref sall ger
sell the gudis at the nixt mercat day or sende
20 thame to the King on the kingis costis quhar the
king or his deputis ordanys.—*James I, 1424.*

(b) *Of the Destruction of Wolves*

Item, it is ordanyt for the distruccione of
wolfis that in ilk cuntre quhar ony is, the schiref
or the bailyeis of that cuntre sall gader the
25 cuntre folk thre tymis in the yere betuix Sanct
Markis day and Lammes, for that is the tyme of
the quhelpis. And quhat euer he be that rysis
nocht with the schiref or the bailye or barone,
within himself he sall pay vnforgeuin a wedder
30 as is contenyt in the aulde Act maid therapone.
And he that slays ane wolf than or ony vther
tyme he sall haif of ilk houshalder of that
parochin that the wolf is slayne within, jd. And
gif it happynnis ony wolf to cum in the cuntre
35 that witting is gottyne therof, the cuntre salbe
redy and ilk houshalder to hvnt thame vnder
the payne forsaide. And he that slays ane wolf
sall bring the hede to the schiref, bailye or barone,
and he salbe dettour to the slaar for the sovme
40 forsaide. And quha ever he be that slays a fox
and bringis the hede to the schiref, lorde, barone,
or bailye, he sall haif vjd.—*James II, 1457.*

II. MIDDLE SCOTS

c. 1475-c. 1600

Outline of Grammatical Forms

Middle Scots is the name given to the language of Scotland as spoken and written from the close of the Early Scots period down to about the time of the Union of the Crowns of England and Scotland.

During this period many changes took place in the language, and changes which had already begun to appear during the earlier period became more pronounced.

The principal orthographical changes were:—

1. The addition to the long vowels, *a*, *e*, *i*, *o*, *u*, of *i* or *y*, as in *airt*, art; *blaid*, blade; *bluid*, blude; *boir*, bore; *buik*, buke; *dairt*, dart; *fyir*, fire; *hoip*, hope; *weill*, well; *weit*, wet.
2. The addition of *u* or *w* to *a* or *ā*, as in *auld*, *bawd*, *bawld*, *cawld*, *wauld*, *waurldly* for Early Scots *ald*, *bad*, *bald*, *cald*, *wald*, *warldly*.
3. The change of *i* and *y* into *u* and vice versa, as *thus*, *thws*, for *this*, *thys*; *thrist*, *thrust*.
4. Change of *t* into *d*, as in *dude*, *do it*; *for'd*, *for it*; *albeid*, *albeit*.
5. Frequent intrusion of *l*, chiefly after *ā* and *ō*, but not sounded, as in *palpis*, *paps*; *altar*, *author*; *waltir*, *water*; *chalmir*, *chamber*; *awolk*, *awoke*; *walx*, *wax*; *rolkis*, *rocks*; also after *u*, as in *poulder*, *powder*. On the other hand, *l* is sometimes transformed or elided, as in *scawde*, *scald*;

faut, fault; *row*, roll; *rowand*, rolling; *hou*, hollow; *bowtit*, bolted.

6. The *s* of Early Scots often becomes *sch*, as in *schir*, sir; *schemit*, seemed. Followed by a consonant, *s* and *sh* sometimes change into *sk*, as in *sklender*, slender; *sklate*, slate; *skirl*, shrill.
7. In adverbs and in other forms, as well as in the termination of the past tense and past participle of weak verbs, *t* often takes the place of *d*, as in *frawart*, *estirwart*, *hundreit*, *towart*, *upwart*, *hopyt*. After *c*, *n*, *p*, *x*, *th*, and *ch* (*gh*), *t* is superfluous and at times has no phonetic value, as in *relict*, relic; *comont*, common; *suddantlie*, suddenly; *neichtbour*, neighbour; *witht*, with; *furlht*, forth; *sicht*, sigh. After final *r* and *p* it is often dropped, as in *correk*, correct; *abstrak*, abstract; *dirrek*, direct; *precep*, precept.
8. Transposition of letters is frequent, as *thristy*, thirsty; *brunt*, burnt; *girs*, grass; *warpit*, wrapped.

Among the grammatical changes are:—

1. *Ane* is in all positions the indefinite article and numeral, and takes the place of *a* and *an* of the earlier period.
2. The old sign of the plural *-is* (*-ys*), though common, is beginning to give way to *-s*. Plurals in *-es* are exceptional.
3. Many adjectives and pronouns take a plural form in agreement with a plural noun, or when representing one; as *instrumentis subordinatis*; *the saidis lordis*; *quhilkis*, *the quhilkis*.
4. The relative *at*, though used by Douglas, who affected old forms, is, after 1500, supplanted by

quhilk, which in its turn gives place to *quha*, *quhay*.

5. The distinction between *tha*, those (the plur. of *that*), and *thai*, *thay*, they, is often neglected.
6. The adverbial constructions *the day*, *the morn*, for Early Scots *to dai*, *to morne*, appear; also *nor* in comparative constructions for *na* and *than*.
7. *And* and *gif* are frequently used for *if*.
8. *At* as a conjunction ceases to be used.
9. A plural noun is sometimes used in the singular sense, as *ane boundis*. Adjectives sometimes follow their nouns, as *condicioun naturale*, *lawis canoun*, a usage due to French and Latin influence.

There is a great inflow of vocables at this period, chiefly from the French, especially from Norman French, and from the Latin. A few are also borrowed from the Celtic tongue. Many of the words from the French have died out; many others remain. The same may also be said of the words borrowed from the Latin.

1. Robert Henryson

[Of Robert Henryson nothing is known beyond that he was schoolmaster at Dunfermline and the author of a number of poems, most of which have been always highly esteemed. He is said to have flourished between 1490 and 1500. Others have given his date as 1425–1506. His poems have been frequently printed. They occur in various MSS. The texts of the more important of these have been recently printed by Mr. G. Gregory Smith, M.A., for the Scottish Text Society.]

(a) *The Cock and the Jewel*

Ane cok, sumtyme, with fetherem, fresch and gay,
 Rycht cant and crows, albeit he wes bot pure,
 Flew furth apone a dOUNg hill son be day;
 To get his dyner set wes al his cure;
 5 Scrapand amang the as, be aduenture
 He fand a ioly iasp, rycht precius,
 Wes cassyn out in swopyng of the hous.

As damycellis, wantone and insolent,
 That fayne wald play and on the streit be sene—
 10 To swoppynG of the hous thai tak no tent
 Quhat thairin be, swa that the fluyr be clene;
 Iowellis ar tynt, as oftymys hes bene sene
 Apone the fluyr, and swoppit furth anone—
 Peraenture, so wes this sammyne stone.

15 Swa merwelland apone the stone, quod he,
 “O gentill iasp! O rich and nobill thing!
 Thowch I the fynd, thow ganys nocht for me;
 Thow art a iowell for a lord or king;
 It wer pite thow suld in this myddyng
 20 Be beriit thus amang this muk and mwd,
 And thow so fair, and worth so mekill gude.

“It is pite I suld the fynd, for quhy
 Thi grit vertu nor yit thi colowr cleyr,
 It may nowthir extoll nor magnify,

And thow to me ma mak bot litil cheir. 25
Til grit lordis thocht thow be haldyne deyr,
I luf far better thing of les awalle,
As draff, or corne, to fill my towm intrall.

“I had leuer go skraip heir with my naillis
Amang this moll and luk my liffis fud, 30
As corne or draff, small wormys or snaillis,
Or ony meit wald do my stomok gud,
Nor off iaspis a mekill multitud:
And thow agane apone the samyn wyis
For thyne awall may me as now despyis. 35

“Thow hes na corne, and thar-of I haf neid;
Thi cullour doys bot comfort to the sycht,
And that is nocht anwch my wame to feid;
For wyffis sayis that lukand werk is lycht.
I wald sum meit haf, get it gif I mycht, 40
For hungry men ma nocht weil leif on lukis;
Had I dry breid, I cownt nocht of na cukis.

“Quhar suld thow mak thy habitatiown?
Quhar suld thow duel bot in a ryal towr?
Quhar suld thow set bot in a kyngis crown, 45
Exaltit in wyrship and in grit honour?
Rys, gentill iasp, of al stanis the flowr,
Out of this as and pas quhar thow suld be;
Thow ganys nocht for me, na I for the.”

50 Leiffand this iowell law apone the ground,
 To seik his meit this cok his wayis went;
 Bot quhen, or quhow, or quhome be it wes fownd,
 As now I set to hald na argument.
 Bot of the inwart sentens and intent
 55 Of this fabill, as myne autor dois wryt,
 I sal rehers in rud and hamelie dyt.

Moralitas

This iolie iasp hes properteys sewyne;
 The fyrst, of colowr it is merwalus,
 Pairt lik the fyir, and pairt is lik the hewyne:
 60 It makis a man stark and victoryus;
 Preserwis als fra casis perellus:
 Quha hes this stane sal haf gud hoip to speid,
 Of fyr and noi sal hyme neid nocht to dreid.

This gentill iasp, rycht deferent of hewe,
 65 Betaknys perfyt prudens and cunnyng,
 Ornate with mony deidis of vertu,
 Mair excelland than ony erdly thing,
 Quhilk makis men in honowr ay to ryng,
 Happy and stark to win the victory
 70 Of al wicis and spirituall innemy.

Quha ma be harddy, rych, and graciows?
 Quha can eschew perele and auenture?
 Quha can gouerne ane realme, cite, or hous

Withowt sciens? na man, I yow assur:
It is ryches that euir sall enduir, 75
Quhilk moith, na moist, na othir rowst can fret:
To manis saul it is eternall meit.

This cok, disyrand mair the sempill corne
Than ony iasp, may till ane fuyll be peir,
Quhilk at sciens makis bot ane mok and scorene, 80
And na gud can; als litill will he leir:
His hart walwmlys wys argumentis to heir,
As dois ane sow to quhome men for the nanys
In hir draff trowch wald saw the precius stanys.

Quha is innemy to sciens and cunnyng 85
Bot ignorantis that wnderstandis nocht?
Quhilk is sa nobill, precius, and sa dyng
That it may with na erdly gud be bocht?
Weill war that man our al othir, that mocht
Al his lif dayis in perfytt study wayr 90
To get sciens; for hyme nedis na mair.

But now allace, this iasp is tynt and hid,
We seik it nocht, nor press nocht it to fynd.
Haif we ryches? na bettir lyif we byd
Of sciens, thocht the saul be bair and blynd: 95
Of this mater to speik it wair bot wynd;
Tharfoir I ces and wil na forther say:
Ga seik the iasp quha will, for thar it lay.

(b) *The Trial of the Fox*

This Tod to rest him, he passit to ane craig,
 100 And thair he harde ane buisteous bugill blaw,
 Quhilk, as he thocht, maid all the warld to waig.
 Ane Unicorne come lansand ouer ane law;
 Than start he vp, quhen he this hard and saw;
 Withe horne in hand, ane bill in breist he bure,
 105 Ane pursevant semelie, I yow assure.

Unto ane bank, quhair he micht se about
 On euerie syde, in haiste he culd him hy,
 Schot out his voce full schill, and gaif ane schout,
 And on this wyis twyse or thryse did cry.
 110 With that the beistis in the feild nere by,
 All merueland quhat sic ane cry suld mene,
 Greitlie agast, thay gadderit one ane grene.

Out of his breist ane bill sone can he braid
 And red the text withouttin taryng:
 115 Commandand silence, sadlie thus he said:
 "The nobill Lyoun, of all beistis the king,
 Greting to God, helth euerlesting
 To brutall beistis and irrational
 I send, as to my subiectis greit and small.

120 "My Celsitude and hie magnificence
 Lattis yow to wit, that euin incontinent,

Thinkis the morne, with royall diligence,
 Upon this hill to hald ane Parliament;
 Straitlie thairfoir I gif commandement
 For to compeir befoir my tribunall, 125
 Under all pane and parrell that may fall."

The morrow come, and Phebus with his bemis
 Consumit had the mistie cluddis gray;
 The ground wes grene, and als like gold it
 glemis,
 With gers growand gudelie, greit and gay; 130
 The spyce thay spred to spring on euerie
 spray;
 The lark, the maueis, and merll full hie,
 Sweitlie can sing, trippand fra tre to tre.

.
 Efter the tennour of the cry befoir
 That gais on all four futtit beistis on eirth, 135
 As thay commandit wer withouttin moir,
 Befoir thair Lord the Lyoun thay appeirit:
 And quhat thay wer, to me as Lowrence leirit,
 I sall reheirs ane part of euerie kynd,
 Als fer as now occurris to my mynd. 140

The Panther, with his payntit coit armour,
 Fensit the court, as of the law effeirit;
 Than Tod Lowrie lukit quhair he couth lour,
 And start on fute, all stonist, and all steird;

145 Ryifand his hair, he rarit with ane reird,
 Quaikand for dreid, and sichand culd he say:
 "Allace this hour! allace this dulefull day!

"I wait this suddain semblie that I se,
 Haifand the pointis of ane Parliament,
 150 Is maid to mar sic misdoars as me;
 Thairfoir, gif I me schaw, I wil be schent;
 I wil be socht, gif I be red absent;
 To byde or fle, it makis no remeid;
 All is alyke, thair followis nocht bot deid."

(c) *The Abbay Walk*

155 Allone as I went up and down
 In to ane Abbay fair to se,
 Thinkand quhat consolatioun
 Wes best in to aduersitie,
 On cace I kest on syde myne e,
 160 And saw this writtin vpoun a wall,
 "Of quhat estait, man, that thow be,
 Obey, and thank thi God of all.

"Thi kingdome and thi grit empyre,
 Thi ryaltie nor riche array,
 165 Sall nocht endeur at thi desyre,
 Bot, as the wind, will wend away;
 Thi gold and all thi gudis gay,
 Quhen fortoun list, will fra the fall;

Sen thow sic sampillis seis ilk day,
Obey, and thank thi God of all. 170

“Iob wes maist riche, in writ, we find,
Thobe maist full of cheretie;
Iob wox pure, and Thobe blynd,
Baith temptit with aduersitie.
Sen blyndnes wes infirmitie, 175
And povertie wes naturall,
Thairfoir in patience baith he and he
Obeid, and thankit God of all.

“Thocht thow be blynd or haif ane halt,
Or in thi face deformit ill, 180
Sa it cum nocht throw thi defalt,
Na man suld thee repreif by skill.
Blame nocht thi Lord, sa is his will;
Spurn nocht thi fute aganis the wall;
Bot with meik hairt and prayer still 185
Obey, and thank thi God of all.

“God of his iustice mon correct,
And of his mercie petie haif;
He is ane Iuge to nane suspect,
To puneis synfull man and saif. 190
Thocht thow be lord attour the laif,
And eftirwart maid bund and thrall,
Ane pure begger, with skrip and staif,
Obey, and thank thi God of all

- 195 "This changeing and grit variance
 Off erdly staitis vp and doun
 Cumis nocht be casualitie nor chance,
 As sum men sayis, withowt ressoun,
 But be the grit prouisioun
 200 Off God aboif that gyd the sall;
 Thairfoir, evir thow mak the boun
 To obey, and thank thi God of all.
- "In welth be meik, heich not thi selffe;
 Be glaid in wilfull povertie;
 205 Thy power and thi warldlie pelffe
 Is nocht bot verie vanitie.
 Remembir Him that deit on tre,
 For thi saik gustit bittir gall;
 Quha heis law hairtis and lawis he;
 210 Obey, and thank thi God of all."

2. Dunbar

[William Dunbar, who takes rank as one of the best poets Scotland ever produced, is supposed to have been born about the year 1460. He was educated at Haddington, and in 1477 graduated at St. Andrews as Bachelor of Arts and in 1479 as Master of Arts. He joined the Observantine branch of the Franciscans, became a priest, was appointed Court Poet, and on one or more occasions was employed on affairs of State. The date of his death is set down at *c.* 1520. His poems have frequently been printed. The two most recent critical editions are by Dr. Schipper of Vienna and Dr. Small, Edinburgh.]

(a) *The Ballad of Kynd Kittok*

My guddame wes ane gay wyfe, bot scho wes
rycht gend,

Scho dwelt far furth in France, on Falkland fell;
Thay callit hir Kynd Kittok quhasa weill hir
kend.

Scho wes lyk ane caldrone cruk, cleir vnder
kell;

Thay threipit scho deid of thrist and maid a gud
end. 5

Eftir hir deid scho dreidit nocht in Hevin to
dwell,

And sa to Hevin the hie way dreidles scho wend,
Yit scho wanderit and yeid by to ane elrich
well;

And thair scho met, as I wene,
Ane ask rydand on ane snail. 10

Sche cryd, "Ourtane fallow, haill,"

And raid ane inch behind the taill,

Quhill it wes neir ene.

Sa scho had hap to be horsit to hir herbry,

At ane ailhouss neir Hevin it nychtit thame
thair. 15

Scho deit of thrist in this warld, that gart hir be
dry,

Scho nevir eit meit, bot drank our mesur and
mair;

Scho sleipit quhill the morne at none and raiss
airly;

And to the yettis of Hevin fast can scho fair,
And by Sanct Petir, in at the yett scho stall
20 prevely.

God lukit and saw hir lattin in, and luch his
hairt sair;

And thair yeiris sevin

Scho levit ane gud lyfe,

And wes our Leddeis hen wyfe,

25 And held Sanct Petir at stryfe,

Ay quhill scho wes in Hevin.

Scho lukit owt on a day and thocht verry lang,
To se the ailhouss besyd in till ane evill
hour;

And owt of Hevin the hie gait can the wyfe
gang

For to gett ane fresche drink—the aill of
30 Hevin wes sour.

Scho come agane to Hevinis yet, quhen that the
bell rang,

Sanct Petir hit hir with a club, quhill a grit
clour

Raiss on hir heid behind, becauss the wyfe yeid
wrang;

Than to the ailhouss agane scho ran, the
pitscheris to pour,

Thair to brew and to baik. 35
 Freyndis I pray yow hairtfully,
 Gife ye be thristy or dry,
 Drynk wyth my guddame, quhen ye
 gang by,
 Anis for my saik.

(b) *Ane Ballat of Our Lady*

I

Hale, sterne superne! Hale, in eterne, 40
 In Godis sicht to schyne!
 Lucerne in derne, for to discerne
 Be glory and grace devyne;
 Hodiern, modern, sempitern,
 Angelicall regyne! 45
 Our tern inferne for to disperne,
 Helpe rialest rosyne,
 Aue Maria, gratia plena!
 Haile, fresche flour femynyne!
 Yerne ws guberne, wirgin matern, 50
 Of reuth baith rute and ryne.

II

Haile, yhyng, benyng, fresche flurising!
 Haile, Alphais habitakle!
 Thy dyng ofspring maid ws to syng
 Befor his tabernakle; 55

All thing maling we dovne thring,
 Be sicht of his signakle;
 Quhilk king ws bring vnto his ryng,
 Fro dethis dirk vmbrakle.

60 Aue Maria, gratia plena!
 Haile, moder and maid but makle!
 Bricht syng, gladyng our languissing,
 Be nicht of thi mirakle.

.

VI

Empryce of pryss, imperatrice,
 65 Bricht polist preciouss stane,
 Victrice of wyce, hie genetrice
 Of Jhesu, Lord souerayne;
 Our wyss pawyss fra enemyss,
 Agayne the feyndis trayne;
 70 Oratrice, mediatrice, salvatrice,
 To God gret suffragane!
 Aue Maria, gratia plena!
 Haile, sterne meridiane!
 Spyce, flour-de-lice of paradyse,
 75 That bair the gloryuss grayne.

VII

Imperiall wall, place palestrall
 Of peirless pulcritud;

Trywmp hale hall, hie tour royall
 Of Godis celsitud;
 Hospitall riall, the Lord of all 80
 Thy closet did include;
 Bricht ball cristall, ross virginall,
 Fulfillit of angell fude.
 Aue Maria, gratia plena!
 Thy birth has with his blude, 85
 Fra fall mortall, originall,
 Ws raunsomid on the rude.

(c) *No Tressour availis without Glaidnes*

Be mirry and glaid, honest and vertewous,
 For that suffisis to anger the invyous.

Be mirry, man! and tak nocht far in mynd
 The wawering of this wrechit warld of sorrow;
 To God be hvmill, and to thy freynd be kynd, 90
 And with thy nyctbouris glaidly len and borrow;
 His chance to nycht it may be thyne to morrow.
 Be blyth in hairt for ony aventure,
 For oft with wys men it hes bene said aforrow,
 Without glaidness availis no tressour. 95

Mak the gud cheir of it that God the sendis,
 For warldis wrak but welfair nocht awailis;
 Na gude is thyne saif only that thow spendis,
 Remenant all thow brukis bot with bailis;
 Seik thow solace quhen sadness the assailis, 100

In dolour lang thy lyfe ma nocht indure;
 Quhairfoir of confort set vp all thy sailis:
 Without glaidness availis no tresour.

Follow on peiss, fle truble and debait;
 105 With famows folkis hald thy cumpany;
 Be charitabill and humyll in thyne estait,
 For warldly honour lestis but ane cry;
 For truble in erd tak na mallancole;
 Be riche in patience, gif thow in gudis be pure;
 110 Quho levis mirry, he levis michtely:
 Without glaidness availis no tresour.

Thow seis thir wrechis sett with sorrow and cair,
 To gaddir gudis in all thair lyvis space,
 And quhen thair baggis ar full, thair selfis ar
 bair,
 115 And of thair ryches bot the keping hess;
 Quhill vthiris cum to spend it that hes grace,
 Quilk of thair wyning no labour had nor cure;
 Tak thow example and spend with mirriness:
 Without glaidnes availis no tresour.

120 Thocht all the wraik that evir had levand wicht,
 Wer only thyne, no moir thy pairt dois fall,
 Bot meit, drynk, clais, and of the laif a sicht,
 Yit to the iuge thow sall gif compt of all;
 Ane raknyng rycht cumis of ane ragment small;

Be just and joyws and do to non injure, 125
And trewth sall mak the strang as ony wall:
Without glaidness availis no tresure.

Quod Dunbar.

(d) *Of the Changes of Lyfe*

I seike abowte this warld onstable,
To find a sentence convenable, 130
 Bot I can not in all my witt,
 Sa trew a sentence find of it,
As say, it is dissavable.

For yisterday, I did declair
How that the sasoun soft and fair, 135
 Come in als fresche as pacok feddir;
 This day it stangis lyke ane eddir,
Concluding all in my contrair.

Yisterday fair upsprang the flowris,
This day thai are all slane with schouris; 140
 And foulis in forrest that sang cleir,
 Now walkis with ane drerie cheir,
Full cauld ar bayth thair beddis and bouris.

So nixt to symmer, wynter bene;
Nixt eftir confort, cairis keine; 145
 Nixt eftir myd nycht, the myrthfull morrow;
 Next eftir joy, ay cwmis sorrow;
So is this warld, and ay hes bene.

(e) *Now Fayre, Fayrest off Every Fayre*

Now fayre, fayrest off every fayre,
 150 Princes most plesant and preclare,
 The lustyest one alve that byne,
 Welcum of Scotland to be Quene!

Younge tender plant of pulcritud,
 Descendyd of imperyalles blude;
 155 Freshe, fragrant floure of fayrehede shene,
 Welcum of Scotland to be Quene!

Swet lusty lusum lady clere,
 Most myghty kyngis dochter dere,
 Borne of a princes most serene,
 160 Welcum of Scotland to be Quene!

Welcum the Rose bothe rede and whyte,
 Welcum the floure of our delyte!
 Oure rejoyssyng frome the sone beme,
 Welcum of Scotland to be Quene;
 165 Welcum of Scotland to be Quene!

3. Gavin Douglas

[Gavin Douglas was a son of Archibald, Earl of Douglas, who had for his nickname "Bell-the-Cat". He was born in 1474. After being educated at St. Andrews, where he graduated in 1494, he entered the Church. In 1501 he was appointed Provost of the Collegiate Church of St. Giles, Edinburgh. The same year he wrote his *Palice of Honour*.

His *King Hart* appeared later, and in 1513 his translation of Virgil's *Æneid*, which is regarded as his principal work. He died in London of the plague, in 1522.]

The Proloug of the First Buik of Eneados

Laude, honor, prasingis, thankis infynite
To the, and thi dulce ornate fresch endite,
Mast Reuerend Virgill, of Latyne poetis prince,
Gemme of ingine and fluide of eloquence!
Thow peirles perle, patroun of poetrie, 5
Rois, register, palme, laurer, and glory,
Chosin cherbukle, cheif flour, and cedir tre,
Lanterne, leidsterne, mirrour, and A per se,
Master of masteris, sweit sours and springand
well!

Wyde-quhar our all ringis thi hevinle bell; 10
I mene thi crafty werkis curious,
Sa quik, lusty, and mast sentencious,
Plesable, perfyte, and felable in all degre,
As quha the mater held to foir thair Ee;
In euery volume quhilk the list do write, 15
Surmonting fer all wther maneir endite,
Lyk as the rois in June with hir sueit smell
The marygulde or dasy doth excell.
Quhy suld I than with dull forhede and wane,
With ruide engine and barrand emptive brane, 20
With bad harsk speche and lewit barbour tong,
Presume to write quhar thi sueit bell is rong,

Or contirfait sa precious wourdis deir?

- And at ye knaw at quhais instaunce I tuik
 25 For to translait this mast excellent buik—
 I mene Virgilis volume maist excellent,
 Set this my work full feble be of rent—
 At the request of ane lorde of renowne,
 Of ancistry noble and illuster barowne,
 30 Fader of bukis, protectour to science and lare,
 My speciall gude lord, Henry Lord Sanct Clair,
 Quhilk with grete instance diuers tymes seir
 Prayit me translait Virgile or Omeir—
 Quhais plesour suithlie as I wnderstuid,
 35 As neir coniunct to his lordschip in bluid—
 So that me thocht his requeist ane command.
 Half disparit this werk [I] tuik on hand,
 Nocht fullie grantand, nor anis sayand, “Yé”
 Bot onelie to assay quhow it mycht be.
 40 Quha mycht ganesay a lord sa gentle and kynd,
 That euir hed ony curtasy in thair mynd?
 Quhilk beside his innative polecy,
 Humanite, curaige, fredome, and chevalry,
 Bukis to recollect, to reid, and se,
 45 Hes greite delite als euir hed Ptolome?
 Quharfor to his nobilite and estaite,
 Quhat so it be, this buik I dedicaite
 Writing in the language of Scottis natioun;
 And thus I mak my protestatioun.

First I protest, beawschiris, be your leif, 50
 Beis weill advisit, my werk or ye reпреif;
 Considder it warlie, reid oftair than anis;
 Weill at ane blenk slee poetry nocht tane is.
 And yit, forsuith, I set my besy pane,
 As that I suld, to mak it braid and plane, 55
 Kepand na sudroun bot our awin langage,
 And speikis as I lernit quhen I was page.
 Nor yit sa clene all sudroun I refuse,
 But sum word I pronounce as nychtbour doise;
 Lyk as in Latyne bene grew termes sum, 60
 So me behuvit quhilum, or than be dum,
 Sum bastard Latyne, Frensch, or Inglis oiss;
 Quhar scant war Scottis I had na wther chois.
 Nocht for our tounge is in the selfin scant,
 Bot for that I the foutht of langage want; 65
 Quhar as the colour of his propirte
 To keip the sentence thairto constrenit me,
 Or than to mak my sang, schort sum tyme,
 Mair compendious, or to liklie my ryme. . . .

4. Murdoch Nisbet

[Murdoch Nisbet was a native of Hardhill, in the parish of Loudon, in the county of Ayr. Shortly before 1500 he was converted to the Protestant faith. When the persecution against the Lollards in Scotland broke out in the reign of James V, he was obliged to flee the country, and took with him a copy of Purvey's revision of Wycliffe's transla-

tion of the New Testament. This he used as a basis, and altered the grammar and vocables of it wherever necessary, in order to make his transcript of it easily readable by his own countrymen. The date of its completion is *c.* 1520.]

(a) *Parable of the Prodigal Son*

(*Luke*, xv. 11-32)

And he saide, A man had ij sonnys: And the
 yonngare of thame said to the fader, Fader,
 geue me the portioun of substance that fallis to
 me. And he departit to thame the substance.
 5 And nocht mony dais eftire, quhen al thingis
 war gaderit togiddire, the yonngar sonn went
 furth in pilgrimage into a ferr cuntree, and thare
 he waistit his gudis in leving licherouslie. And
 eftir that he had endit al thingis, a stark hungire
 10 was made in that cuntree; and he began to haue
 need. And he went and drew him to aan of the
 citezenis of that cuntre; and he send him into
 his toвне to fede swyne. And he couatit to fill
 his wambe of the coddys that the hoggis ete: and
 15 na man gave to him. And he turnit agane into
 him self, and said, How mony hyret men in my
 fadris hous has plentee of laaues, and I peryse
 here throu hungir. I sal ryse up and ga to my
 fadere, and I sal say to him, Fader, I haue
 20 synnyt into heuen and before thee, And now I
 am nocht worthie to be callit thi sonn; mak me

as aan of thi hyret men. And he rase up, and
com to his fader. And quhen he was yit on fer,
his fadere saw him, and was mouet be mercy,
and he ran, and fell on his neck, and kissit him. ²⁵
And the sonn said to him, Fader, I haue synnyt
into heuen, and before thee, and now I am nocht
worthie to be callit thi sonn. And the fadere said
to his seruandis, Suythe, bring ye furthe the best
stole, and cleithe ye him; and geue ye a ring in ³⁰
his hand, and schoon on his feet; and bring ye
a fat calf, and sla ye; and ete we, and mak we
feest: For this my sonn was deid, and has leeuet
agane; he peryset, and is fundin. And almen
began to ete. Bot his eldar sonn was in the ³⁵
feeld; and when he com and nerit to the hous,
he herde a symphony and a croude. And he
callit ane of the seruandis, and askit quhat thir
thingis war. And he said to him, Thy bruther
is cummin; and thi fader has slayn a fat calf, ⁴⁰
for he resauet him saaf. And he was wrathe,
and wald nocht cum in. Tharfor his fadere yede
furthe, and began to pray him, and he ansuerd
to his fadere, and said, Lo, sa mony yeris I serue
thee, and I brak neuir thi comandment; and ⁴⁵
thou neuir gaue to me a kidde, that I with my
freendis suld haue eten. Bot eftir that this thi
sonn that has destroyit his substance with huris
com, thou has slayn to him a fat calf. And he

50 said to him, Sonn, thou art euirmaire with me,
and al my thingis are thin. Bot it behovit to
mak feest and to haue joy: for this thi bruther
was deid, and leevit again; he periset, and was
fundin.

(b) *The True Vine*

(*John*, xv. 1-7)

55 I am a verray wyne tre, and my fader is ane
erd telare. Ilk branche in me that beris nocht
fruite, he sal tak it away; and ilk that beris
fruite, he sal purge it, that it bere the mair fruit.
Now ye ar cleen, for the word that I haue spokin
60 to yow. Duell ye in me, and I in you; as a
branch may nocht mak fruit of it self, bot it
duell in the wyintre, sa nouthir ye, bot ye duell
in me. I am a wyintre, ye the branches. Quha
that duellis in me, and I in him, this beris meikle
65 fruit, for without me ye may nathing do. Gif
ony man duellis nocht in me, he salbe castin out
as a branche, and sal wax drie; and thai sal
gader him, and thai sal cast him into the fire,
and he birnis. Gif ye duell in me, and my
70 wordis duell in yow, quhat-euir thingis ye will,
ye sal ask, and it salbe done to you.

5. Burgh Records of Aberdeen

(a) *The Procession on Candlemas Day*

30 January, 1505. The said day, it was fundin by the ald lovabile consuetud and ryt of the burgh, that in the honor of God and the blissit Virgin Mary, the craftsmen of the samyn, in thar best aray, kepit and decorit the procession⁵ one Candilmes day yerlie; quhilk auld and louabile consuetud, the prouest, baillies, riplie avisit, ratifeit, and approvit the said ryt; and atour statut and ordanit that the said craftsmen, and thair successoris, sale perpetualie in tyme to¹⁰ cum, observe and keipe the said procession, als honorably as thai can; And thai sale, in order to the Offering in the Play, pass tua and ij togedir socialie; in the first the flesschoris, barbouris, baxturis, cordinaris, skineris, couparis,¹⁵ wrichtis, hat makars [and] bonat makars togidr; walcaris, litstaris, wobstaris, tailyeouris, goldsmiths, blaksmithis and hammermen; and the craftsmen sal furnyss the Pageants; the cordinaris, the Messing; wobstaris and walcaris, Sym-²⁰eon; the smyths [and] golsmiths, iij Kingis of Cullane; the litstaris, the Emperour; the masons, the Thrie Knichtis; the taylors, our Lady, Sanct Brid, and Sanct Elene; and the skynners, the

25 Tua Bischopis: and tua of ilke craft to pass with
 the pageant that thai furnyss to keip thair geir;
 and gif ony persone or persouns happinis to
 failye and brek ony poynt befor writin, and beis
 convict tharof, [he] sale pay xl sh. to Sanct
 30 Nicholas werk, and the balyeis unlaw unforgevin:
 Ande to the obseruing and keping of the samyn,
 ale the said craftsmen was oblist, be thair handis
 uphaldin.

(b) *Corpus Christi*

22 May, 1531. The said day, it was statut
 35 and ordanit be the prouest, bailyeis, and coun-
 sale, present for the tyme, conforme to the auld
 lovabill consuetudis and rytt of this burgh, and
 of the nobill burgh of Edinburgh, of the quhilkis
 rite and consuetude the forsaid prouest hes gotin
 40 copy in write: that is to say, that, in the honour
 of God and the blessit Virgin Marye, the craftis-
 men of this burgh, in thair best array, keipe and
 decoir the processioun on Corpus Cristi dais, and
 Candilmes day, als honorabillye as thai can,
 45 euery craft with thair awin baner, with the armes
 of thair craft thairin, and thai sal pas ilk craft
 be thame self, tua and tua, in this ordour, that is
 to say, in the first the flescharis, and nixt thame
 the barbouris; nixt thame, skynnaris and fur-
 50 rowris togidder; nixt thame, the cordinaris; nixt
 thame, the tailyouris; efter thame, the vobstaris,

valcaris, and litsters togidder; nixt thame, the
 baxstaris; and last of all, nearest the Sacrament,
 passis all hemmermen; that is to say, smythis,
 wrichtis, masonis, cuparis, sclateris, goldsmythis, 55
 and armouraris; and euery ane of the said craftis,
 in the Candilmes procession, sall furneiss thair
 pageane, conforme to the auld statut, maid in
 the yeir of God jai v^e and x yeris, quhilk statut
 was maid with the avise of the haile consale, and 60
 approvit be the craftismen of the toune for the
 tyme, for thame and thair successeris, and oblist
 thame to the keping of the samyn vnder the
 pane of xls., and the balyeis vnlaw unforgevin,
 to be vptakin of thame that beis absent, bot ane 65
 resonabill causs fra the said processioun, or that
 makkis trubill or perturbatioun thairin, to the
 quhilkis thai ar oblist, be thair handis vphaldin
 in iugement; and the prouest, bailyeis, and coun-
 sale, present for the tyme, ratifeis and approvis 70
 this present statut, and the panis contenit thairin,
 to be keptit inviolablie in all maner in tyme
 cuming.

The craftis ar chargit to furneiss thair pa-
 geanis vnder writtin

75

The flescharis, Sanct Bestian and his Tor-
 mentouris

The barbouris, Sanct Lowrance and his
 Tormentouris

The skynnaris, Sanct Stewin and his Tor-
mentouris

The cordinaris, Sanct Martyne.

80 The tailyeouris, the Coronation of Our Lady.

Litstaris, Sanct Nicholes

Wobstaris, walcaris, and bonet makaris,
Sanct John

Baxtaris, Sanct Georg.

Wrichtis, messonis, sclateris, and cuparis,
The Ressurectioun.

The smiths and hemmirmen to furneiss The
85 Bearmen of the Croce.

6. Hector Boece

[Hector Boece or Boyce was Principal of King's College, Aberdeen, and a friend of Erasmus. His *Scotorum Historia* appeared in 1527, and was afterwards translated into prose by John Bellenden. W. Stewart produced a metrical version of the History. The following is from Bellenden's translation.]

(a) *The White Bulls*

In Strivelingschire is the toun of Striveling;
and abone it standis the castel under the samin
name, sum time namit the Dolorus Montane.
At this toun began the gret wod of Calidon.
5 This wod of Calidon ran fra Striveling throw
Menteith and Stratherne to Atholl and Loch-

quhabir; as Ptolome writtis, in his first table. In this wod wes sum time quhit bullis, with crisp and curland mane, like feirs lionis; and, thought thay semit meik and tame in the remanent figure ¹⁰ of thair bodyis, thay wer mair wild than ony uthir beistis, and had sic hatrent aganis the societe and cumpany of men, that thay come nevir in the woddis nor lesuris quhair thay fand ony feit or hand thairof; and, mony dayis eftir, ¹⁵ thay eit nocht of the herbis that wer twichit or handillitt be men. Thir bullis wer sa wild that thay wer nevir tane but slicht and crafty laubour; and sa impacient that, eftir thair taking, thay deit for importable doloure. Als sone als ony ²⁰ man invadit thir bullis, thay ruschit with so terrible preis on him that thay dang him to the eird; takand na feir of houndis, scharp lancis, nor uthir maist penitrive wappinis. It is said, King Robert Bruce, eftir his coronatioun, went ²⁵ to ane hunting in this wod, havand bot ane quiet cumpanie with him, and eschapit narowlie of his leif; for ane of the bullis, eftir that he wes sair woundit be the huntaris, ruschit feirsleie on the king, howbeit he had na wapinnis in his hand ³⁰ to debait himself fra the dint thairof. Incontinent, ane man of gret spreit, quhilk wes standing neir by, lap afore the king; and nocht allanerlie kest the bull be manifest force to the erd, bot held

35 him, quhill the remanent huntaris slew him with
 thair wappinnis. This man that rescoursit the
 king wes callit Turnbull, and wes rewardit with
 riche landis be the king. And thought thir bullis
 wer bred in sindry boundis of the Calidon Wod,
 40 now, be continewal hunting and lust of insolent
 men, thay ar distroyit in all partis of Scotland,
 and nane of thaim left bot allanerlie in Cumar-
 nald.

(b) *Our Eldaris*

Our eldaris, howbeit thay wer richt virtewis
 45 baith in weir and peace, wer maist exercit with
 temperance; for it is the fontane of all virtew.
 Thay wer of temperat sleip, meit, and drink,
 and sic refectionis as wer preparit with litill
 laubour or cost. Thair breid wes maid of sic
 50 stuf as grew maist esalie on the ground. Thair
 vitallis wer nocht siftit, as we do now, to mak
 thaim delicius to the mouth; bot wer all ground
 togidder under ane forme. The flesche maist
 frequent amang thame wes othir wild flesche,
 55 wone on the fellis be thair hunting, quhilk maid
 thaim of incredible strenth; or ellis it wes of
 thair awin tame bestial, specially beif, as we do
 yit in our dayis: howbeit we ar richt far different
 fra the use and custome of all uthir nationis.
 60 The steirkis, quhen thay ar bot young velis, ar

othir slane, or ellis libbit to be oxin, to manure
 the land; bot the quiokis war nevir slane quhill
 thay wer with calfe, for than thay ar fattest and
 maist delicius to the mouth. The common meit
 of our eldaris wes fische; nocht for the plente⁶⁵
 of it, bot erar becaus thair landis lay oftymes
 waist, throw continewal exercition of chevelry,
 and for that caus thay leiffit maist of fische.
 Thay disjunit airly in the morning with smal
 refection, and sustenit thair liffis thairwith quhil⁷⁰
 the time of sowper; throw quhilk thair stomok
 was nevir surfetly chargit, to empesche thaim
 of uthir besines. At the sowper thay warr mair
 large; howbeit thay had bot ane cours. Quhen
 they kest thaimself to be mery, thay usit maist⁷⁵
 aqua vite; nocht maid of costly spicis, bot of sic
 natural herbis as grew in thair awin yardis. The
 common drink that thay usit was aill; and in
 time of weir, quhen thay lay in thair tentis, thay
 usit nocht bot watter.

80

7. John Bellenden

[John Bellenden or Ballantyne, Archdeacon of Moray, was born about 1495, and died somewhere between 1550 and 1597. He was the author of two excellent translations—one of Boece's *Historia*, and the other of the first five books of Livy. It is from the translation of the latter that the following is taken.]

How Horace Cocles defended the brig of Tiber

(Bk. ii, c. v.)

Als sone as the enemyis apperit, all the pepill
 that duelt to landwarte cum for defence, baith
 of thame self and thare gudis, to duell within
 Rome: syne garnist the sammyn with strang
 5 soudiouris and men of armis. Sum thocht thare
 self sikkar fra enemyis be force of wallis, and
 sum be defence of the river; yit nochtwithstand-
 ing thir industrijs the enemyis had almaist gotten
 entres within the ciete be ane brig of tre, war
 10 nocht it was the mair vaileyeantlie defendit be
 ane nobill man namyt Horace Cocles, quham
 fortoun maid for that day ane grete municioun
 of Roman ciete. This Cocles, set be aventure
 in ane rovme maid for defence of the said brig,
 15 and seand nocht alanerlie mont Ianikill tane, and
 his inemyis discending with huge forse to tak
 the said brig, bot als his companyouns sa
 astonist that thai fled, levand thair armoure and
 wapynnys behind thaim, he reprevit euery ane
 20 of thame be thare name, and tuke baith the faith
 of goddis and men in witnes that thare fleing
 was in vane; ffor gif thai left the brig with fre
 passage behind thame, thair enemyis suld be
 haistelie als pussant in the palice and in the
 25 capitol as thai war presentlie in mont Ianicle.

And tharefore he prayit thame to returne, and cut the brig with fire and irne and al vthir violence thai mycht; for he suld resist the dynt of enemyis sa fer as his body mycht suffir, quhil the brig war brokin. Incontinent this Cocles³⁰ past to the formest part of the brig fornens his enemyis, and made thame the mair astonist, that nochtwithstanding the fleing of his remanent companyeouns, he abaid alane reddy to gif thaim batall with maist audacite. Yit in his extreme³⁵ ieoperdy two companyeouns, namyt Titus Herminius and Spurius Laertius, abade with him to eschewe schame; for thai war men of forcy dedis and discending of nane obscure lynage. Cocles, accompanyit with thir two companyeouns, sus-⁴⁰ tenit all the first bront and furie of enemyis. At last, quhen he herde the noyis and clamoure of thaim quhilkis war cuttand the brig, that nocht wes left thareof vnbet doun bot ane small parte, sauffit alanerlie for his returning, he causit his⁴⁵ twa companyeouns to pas abak to sum secure hald; syne began awfully to turne his terribill ene fornens the princis of Ethruschis, sum tyme provokand euery ane of thame to singulare batall, and sum tymes disputand thaim all, sayand⁵⁰ becaus thai war vnmyndefull of thare liberte, and levand vndir seruitude of proude Kingis thai cume to invaid the liberte of vthir pepil

quhilk neuer offendit to thaim. The Etruschis
 55 taryit ane quhile fra his invasioun, ffor euey ane
 of thame beheld vthir, quha suld strike first;
 quhil at last the hale army wes schamefully
 commovit and with huge noyis flang all thare
 dartis at him at anis. Yit nochtwithstanding thir
 60 dartis fast stekand in his targe, he abaid obsti-
 natelie, gangand with maist sturdy pais on the
 said brig; and at last, quhen his enemyis war
 sett with maist forcy violence to deieck him, rais
 sic noyis throw falling of the brig, and throw
 65 clamoure of Romanis reiosing in the fall thareof,
 that the effray suddanlie rising tharethrow held
 the preis of enemyis abak. Than Cocles, seand
 him self intercludit be inemyis afore him, and
 but ony out-passage behynd, said, "O haly fader
 70 Tyberyne, ressaue this armoure and this knicht
 in thi propiciant streme"; and armyt in this
 wise he lap in Tyber, and nochtwithstanding in-
 nowmerabil dartis schot at him be enemyis, swam
 throw the river, but ony harme, to his fallois.
 75 This hardy ieopardie be him done wil haue mare
 fame than credence to our posterite. . . .

8. The Complaynt of Scotlande

[*The Complaynt of Scotlande* was printed in Paris in 1549. Its author is unknown. It has been attributed to Sir David Lyndsay and to one of the Wedderburns of Dundee. Sir J. H. Murray edited the work for the Early English Text Society in 1872.]

(a) *From the Prolog to the Redar*

. . . Nou heir i exort al philosophouris,
 historigraphours, and oratours of our Scottis
 natione, to support and til excuse my barbir
 agrest termis; for i thocht it nocht necessair til
 hef fardit ande lardit this tracteit vitht exquisite 5
 termis, quhilkis ar nocht daly vsit, bot rather i
 hef vsit domestic Scottis langage, maist intelli-
 gibil for the vlgare pepil. Ther hes been diuerse
 translatours ande compilaris in ald tymys, that
 tuke grite pleseir to contrafait ther vlgare langage, 10
 mixand ther purposis vitht oncoutht exquisite
 termis, dreuyn, or rather to say mair formaly,
 reuyn, fra Lating, ande sum of them tuke pleiseir
 to gar ane vord of ther purpose to be ful of
 sillabis half ane myle of lyntht, as ther was ane 15
 callit Hermes, quhilk pat in his verkis thir lang
 tailit vordis, *conturbabuntur, constantinopolitani,*
innumerabilibus, solitudinibus. Ther vas ane
 vthir that vrit in his verkis *gaudet honorificabili-*
tudinitatibus. Al sic termis procedis of fantas- 20

tiknes ande glorijs consaitis. I hef red in ane
 beuk of ane preceptor that said til his discipulis,
loquere verbis presentibus, and *utere moribus*
antiquis; that is to saye, thou sal speik comont
 25 langage, and thou sal lyue eftir the verteous
 maneirs of antiant men. Yit nochtheles ther is
 mony vords of antiquite that I hef rehersit in
 this tracteit, the quhilkis culd nocht be translatit
 in oure Scottis langage, as *auguris*, *auspices*,
 30 *ides*, *questeours*, *senaturus*, *censours*, *pretours*,
tribuns, ande mony vthir Romane dictions. . . .

(b) *The Fyrst Cheptour*

As the hie monarchis, lordschips, and autori-
 teis, ar stablit be the infinite diuynie ordinance,
 and menteinit be the sempeternal prouidens,
 35 siclyik ther ruuyne cummis be the sentence
 gyffin be the souerane consel of the diuynie
 sapiens, the quhilk doune thringis them fra the
 hie trone of ther imperial dominations, and
 garris them fal in the depe fosse of seruitude,
 40 ande fra magnificens in ruuyne, and causis con-
 queriours to be conquest, ande til obeye ther
 vmquhile subiectis be dreddour, quhome of be
 for thai commandit be autorite. This decret
 procedis of the diuynie iustice, be rason that
 45 princis and vthirs of autorite becummis ambitius

and presumptuous, throucht grite superfluite of
veltht: ther for he dois chēstee them be the
abstractione of that superfluite; that is to say,
he possessis vthir pure pepil, that knauis his
gudnes, vitht the samyn reches that he hes tane ⁵⁰
fra them that hes arrogantly misknauen hym.

Ane pottar vil mak of ane masse of mettal diuerse
pottis of defferent fassons, and syne he vil brak
the grite pottis quhen thai pleyse hym nocht,
and he makkis smal pottis of the brokyn verk ⁵⁵
of the grite pottis, and alse of the mettal and
mater of the smal pottis he formis grit pottis.

This exempil may be applyit to the subuertions
and mutations of realmis ande dominions, ande
of al varldly prosperite. Childir that ar neu ⁶⁰
borne grouis and inccessis quhil thai be ascendit
to the perfyit strynght of men: bot ther efter, tha
begyn to decresse and declinis til eild ande to
the dede. Siklyik lordschips ande digniteis hes
inccessing, declinatione, and exterminacione. ⁶⁵

The mutations of euerye varldly thyng is certane,
quhou beit that prosperus men prouidis nocht to
resist the occasions of the mutabiliteis: quhilk
occasions ar ay vigilant to suppedit and spulye
al them that ar ingrate of the benefecis of Gode. ⁷⁰

The mutations of monarchis and dominions ar
manifest in the holy scriptur and in the verkis
of the maist famous anciant historiographours.

Quhar is the grite and riche triumphand cite of
 75 nynyue, quhilk hed thre dais iournais of circuit?
 At this tyme ther is nocht ane stane standant on
 ane vthir. . . .

9. Sir David Lyndsay

[Sir David Lyndsay was born *c.* 1490, either in Fife, where the "Mount" is situated, or in East Lothian, where the property of Garmylton or Garleton lies. He probably completed his studies at the University of St. Andrews. He became attached to the Court, and held the post of personal attendant to the boy king, James V. Afterwards he was appointed to the office of Lyon King-at-Arms. He was both a religious and a political reformer. His writings are numerous, and have been edited by Dr. Laing and Dr. Small.]

(a) *From the Dreme*

COMPLAYNT OF THE COMMOUNWEILL OF SCOTLAND

And thus as we wer talking to and fro,

We saw a bousteous berne cum ouir the bent,
 Bot hors, on fute, als fast as he mycht go,

Quhose rayment wes al raggit, revin, and rent;
 5 With visage leyne, as he had fastit Lent:
 And fordwart fast, his wayis he did advance,
 With ane rycht melancolious countynance.

With scrip on hip, and pyikstaff in his hand,
 As he had purposit to passe fra hame

Quod I, Gude man, I wald faine understand, 10
Geve that ye plesit, to wyt, quhat wer your
name?

Quod he, My Sonne, of that I think gret
schame;

Bot, sen thow wald of my name have ane feill,
Forsuith, thay call me John the Commounweill.

Schir Commounweill, quho hes yow so disgysit? 15

Quod I: or quhat makis yow so miserabyll?

I have marvell to se yow so supprysit,

The quhilk that I have sene so honorabyll.

To all the world ye have bene profitabyll,

And weil honourit in everilk natioun: 20

How happinnis, now, your tribulation?

Allace! quod he, thow seis how it dois stand

With me, and quhow I am disherisit

Of all my grace, and mon pass of Scotland,

And go, afore quhare I was cherisit. 25

Remane I heir, I am bot perysit;

For thare is few to me that takis tent,

That garris me go so raggit, rewin, and rent.

My tender freindis are all put to the flycht;

For Policye is fled agane in France. 30

My syster, Justice, almaist haith tynt hir sycht,

That scho can nocht hald evinly the ballance.

Plane wrang is clene capitane of ordinance,

The quhilk debarris laute and reasoun;
 35 And small remeid is found for open treasoun.

In to the South, allace! I was neir slane;
 Ouer all the land I culd fynd no relief:
 Almoist betuix the Mers and Lowmabane
 I culde nocht knaw ane leill man be ane theif.
 To schaw thair reif, thift, murthour, and mis-
 40 cheif,
 And vicious workis, it wald infect the air;
 And als langsum to me, for tyll declair.

In to the Hieland, I could fynd no remeid,
 Bot suddantlie I wes put to exile:
 45 Thai sweir swyngeoris thay tuke of me non heid,
 Nor amangs thame lat me remane ane quhyle.
 Als, in the Oute Ylis, and in Argyle,
 Unthrift, sweirnes, falset, povertie, and stryfe
 Pat Policye in dainger of hir lyfe.

50 In the Lawland I come to seik refuge,
 And purposit thare to mak my residence;
 Bot singulare profite gart me sounne disluge,
 And did me gret injuries and offence
 And said to me, Swyith, harlote, hy thee
 hence;
 55 And in this countre see thow tak no curis,
 So lang as my auctoritie induris.

And now I may mak no langer debait;
 Nor I wate nocht quhome to I suld me mene;
 For I have socht throw all the spirituall stait,
 Quhilkis tuke na compt for to heir me complene: 60
 Thair officiaris, thay held me at disdene;
 For Symonie, he rewlis up all that rowte;
 And Covatyce, that Carle, gart bar me owte. . . .

(b) *From Ane Satyr of the Thrie Estaitis*

THE BLAK VIRITIE

Pauper

Gude man, will ye gif me of your charitie,
 And I sall declair yow the black veritie. 65
 My Father was ane auld man, and ane hoir,
 And was of age fourscoir of yeirs and moir
 And Mald, my mother, was fourscoir and fyfteine,
 And with my labour I did thame baith susteine.
 Wee had ane meir, that caryit salt and coill, 70
 And everie ilk yeir, scho brocht us hame ane foill.
 Wee had thrie ky, that was baith fat and fair,
 Nane tydier into the toun of Air.
 My Father was sa waik of blude and bane,
 That he deit, quhairfoir my Mother maid great
 maine: 75
 Then scho deit, within ane day or two;
 And thair began my povertie and wo.
 Our gude gray meir was baittand in the feild,
 And our Land's laird tuik hir for his hyreild,

- 80 The Vickar tuik the best cow be the heid,
 Incontinent, quhen my father was deid.
 And quhen the Vickar hard tel how that my
 mother
 Was deid, fra hand, he tuke to him ane uther:
 Then Meg, my wife, did murne baith evin and
 morrow,
- 85 Till at the last scho deit for verie sorrow:
 And quhen the Vickar hard tell my wyfe was dead
 The thrid cow he cleikit be the heid.
 Thair umest clayis, that was of rapploch gray,
 The Vickar gart his Clark bear them away.
- 90 Quhen all was gane, I nicht mak na debeat,
 Bot with my bairns past for till beg my meat.
 Now, haif I tald yow the blak veritie,
 How I am brocht into this miserie.

10. Hamilton's Catechism

[Hamilton's Catechism consists of a series of homilies dealing with the Ten Commandments and other subjects. In 1552 it was issued to the clergy, who were instructed to read the homilies to their congregations from the pulpit. Its author or authors are not known. It is called Archbishop Hamilton's Catechism because he is said to have borne the expense of its publication.]

(a) *The First Command*

Nother can thai excuse thame self fra transgression of the first command, that superstici-

ously observis ane day mair than ane other, as certane craftismen, quhilk will nocht begin thair warke on the saterday, certane schipmen or⁵ marinars will nocht begin to sail on the satterday, certane travelars will nocht begin thair jorney on the satterday, quhilk is plane superstition, because that God almychty made the satterday as well as he made all other dayis of¹⁰ the wouke. Quharfor all lesum warkis may be begon als well on the Satterday as ony other day of the wouke, quhilk is nocht commandit haly day. Siclik supersticion is amang thame, that will nocht berish or erde the bodis of thair¹⁵ freindis on the North part of the kirk yard, trowand that thair is mair halynes or vertew on the South syde than on the North. It is nocht unknowin to us, that mony and sundry uther sinfull and damnable kindis of witchecraftis and²⁰ superstitionis ar usit amang sum men and wemen, quhilk at this tyme we can nocht rehearse and reprove in special, thairfor according to our dewtie we require yow forbeir thame all, because thai ar all damnable to your saulis. ²⁵

(b) *The Third Command*

. . . Mairourir on the sunday, the father suld teche his barnis, the master his servandis, to ken and feir God, to ken the artikillis of our fayth,

how thai suld say thair *Pater noster* to God, with
 30 faith and devotion, to ken and keip the com-
 mandis of God, to forbeir all deidly synnis, thus
 suld thai do als mekil as thai can and may,
 according to the grace of God gevin to thame.
 Furthermair, on the sunday men suld rest fra
 35 bodily labouris in getting of temporal geir, except
 sum greit necessite or utilite of him self or of his
 nychbour or of the common weil, quhilk may
 nocht be weil postponit may excuse thame. And
 abone all this, all men and wemen with diligens,
 40 nocht only suld forbeir vice and syn on the Sun-
 day and all other dayis, bot specially on the
 sunday, suld eschew all ydilnes, vaine talking,
 bakbyting, sclandering, blasphematioun of the
 name of God and contentioun and also all occa-
 45 sionis of syn, as dansyng, unnecessarie drinking,
 wantones, lecherous sangis and tweching, hur-
 done, carting and dysing, and specially carreling
 and wanton synging in the kirk, and all uthir
 vice quhilk commonly hes bein maist usit on the
 50 sunday. . . .

Quha brekis thair halie day? All thai quhilk
 will not exerce and occupy thame self in thir
 spiritual warkis afore rehersit. Thai that will
 nocht heir the word of God, loif and thank him
 55 in company of the christin peple. Thai that will
 nocht thoil thair servandis to cum to the kirk on

the Sunday, but kepis thame in warldly besines
 occupeit, for thair vile lucre in doing of thair
 warldly erandis. Thai that cummis to the kirk
 and prayis nocht nor worschippis nocht God als ⁶⁰
 well with the spirit as with the mouth and in-
 wartlie in verite. Thai that beand in the kirk
 in the tyme of Godis word or service, occupeis
 thame self in vaine evil or ony warldly talking,
 lauchhing, scorning, or ony siclik doingis. ⁶⁵

11. John Knox

[John Knox's *History of the Reformation* was written for the most part between the years 1559-1566. It has been published several times. The following passage is taken from Dr. Laing's edition of the Reformer's works.]

St. Giles' Day, 1558

Yit wold nott the Preastis and Freiris cease to
 have that great solempnitie and manifest abho-
 minatioun which thei accustomablie had upoun
 Sanct Geillis day, to witt, thei wold have that
 idole borne; and tharefor was all preparatioun ⁵
 necessar deuly maid. A marmouset idole was
 borrowed fra the Gray Freiris (a silver peise of
 James Carmichaell was laid in pledge): it was
 fast fixed with irne nailles upoun a barrow, called
 thare fertour. Thare assembled Preastis, Frearis, ¹⁰
 Chanonis, and rottin Papistes, with tabornes and

trumpettis, banerris and bage-pypes, and who was thare to led the ring but the Quein Regent hir self, with all her schaivelingis, for honour of
 15 that feast. West about goes it, and cumis down the Hie Streat, and down to the Canno Croce. The Quein Regent dynded that day in Sandie Carpetyne's housse, betuix the Bowes, and so when the idole returned back agane, sche left it,
 20 and past in to hir dennar. The heartes of the brethrein war wonderouslie inflammed, and seing such abominationoun so manifestlie manteaned, war decreed to be revenged. Thei war devided in severall cumpanyes, wharof not one knew of
 25 ane other. Thare war some temperisaris that day (amonges whome David Forress, called the Generall, was one), who, fearing the chance to be dune as it fell, laubored to stay the brethrein. Butt that could not be; for immediatelie after
 30 that the Quein was entered in the loodgeing, some of those that war of the interprise drew ney to the idole, as willing to help to bear him, and getting the fertour upon thare schulderis, begane to schudder, thinking that thairby the
 35 idole should have fallin. But that was provided and prevented by the irne nailes, as we have said; and so, begane one to cry "Doun with the idole; doun with it"; and so without delay it was pulled doun. Some brag maid the

Preastis patrons at the first; but when thei saw⁴⁰
 the febilnes of thare god (for one took him by
 the heillis, and dadding his head to the calsay,
 left Dagon without head or handis, and said
 "Fye upon thee, thow young Sanct Geile, thy
 father wold haif taryed four such"): this con-⁴⁵
 sidered, we say, the Preastis and Freiris fled
 faster than thei did at Pynckey Clewcht. Thare
 mycht have bein sein so suddane a fray as
 seildome hes bein sein amonges that sorte of men
 within this realme; for doun goes the croses, of⁵⁰
 goes the surpleise, round cappes cornar with the
 crounes. The Gray Freiris gapped, the Blak
 Frearis blew, the Preistis panted and fled, and
 happy was he that first gate the house; for such
 ane suddan fray came never amonges the genera-⁵⁵
 tion of Antichrist within this realme befoir.

12. Lindsay of Pitscottie

[Robert Lindsay of Pitscottie is said to have been born in 1532, and to have died in 1578. His *Historie and Cronicles of Scotland* begins with the year 1437, and comes down to the year 1575. By some he is regarded as "the foremost historian in the vernacular" that Scotland has produced. The History was first printed in 1728. The following passage is taken, by permission, from the edition prepared by Sheriff Mackay for the Scottish Text Society.]

Ane Mirakill Sen

At this tyme the king come to Lythtgo, quhair he hapnit for the tyme to be at consall, werie sad and dollarous, makand his divotioun to God to send him good chance and fortoun in his
 5 woage. In this mean tyme thair come ane man clade in ane blew goun in at the kirk doore witht ane roll of lynning claith, ane pair of bottouns on his feit to the great of his lege witht all wther hose and claithis conforme thairto, bot he
 10 had nothing on his heid bot syde reid yallow hair behind and on his halffitis quhilk wan doun to his schouleris, bot his forheid was beld and bair. He semmit ane man of lij yeiris witht ane great pyk-staff in his hand and come fast ford-
 15 ward amang the lordis cryand and speirand for the king, sayand he desyrit to speik witht him, quhill at the last he come quhair the king was sittand in the dask at his prayeris. Bot quhene he saw the king he maid him lytill reverence or
 20 sallutatioun bot leinitt doune groufflingis on the dask befor him and said to him in this maner as eftir followis:—"Schir king, my mother hes send me to the desiring the nocht to pase at this tyme quhair thow art purpossit, ffor gif thow dois
 25 thow wilt nocht fair weill in thy jounay nor nane that passis witht the; forther scho bad the

nocht mell witht no wemen nor wse witht thair counsall, nor lat thame nocht tuitch thy body nor thow thairs, for and thow do it, thow wilbe confoundit and brocht to schame". Be this³⁰ man had spokin thir wordis in to the kingis grace, the ewin song was neir done, and the king panssit on thir wordis studeing to gif him ane ansuer, bot in the meane tyme befor the kingis face, and in presentis of all his lordis that³⁵ was about him for the time, this man wanischit away and could in no wayis be sen nor comprehendit, bot wanischit away as he had bene ane blink of the sone or ane quhipe of the whirlwind and could no more be seine. I hard say⁴⁰ Schir Dawid Lyndsay Lyoun harrott and Johnne Inglische the mairchall quho war at that tyme young men and spetiall serwandis to the kingis grace war standand presentlie besyde the king quho thocht to have layit handis on this man⁴⁵ that they might haue speirit forder tydingis at him, bot all for nocht; they could not tueiche him, ffor he wanischit away betuix them and was no more sen.

13. Alexander Montgomerie

[Alexander Montgomerie is believed to have been born at Hazelhead Castle, in Ayrshire, somewhere before the middle of the sixteenth century. It is believed also that

he was a younger son of the Laird of Hazelhead, a scion of the noble house of Eglinton. His best-known work is "The Cherrie and the Slae". He also wrote the "Polwart and Montgomerie Flyting", and many sonnets and minor poems. His death is set down at between 1605 and 1615.]

The Night is neir Gone

Hay! nou the day dawis;
 The jolie cok crauis;
 Nou shroudis the shauis,
 Throu Natur anone.
 5 The thissel-cok cryis,
 On louers vha lyis.
 Nou skaillis the skyis;
 The nicht is neir gone.

10 The feildis ouerflouis
 With gouans that grouis;
 Quhair lilies lyk lou is,
 Als rid as the rone.
 The turtill that treu is,
 With nots that reneuis,
 15 Hir pairtie perseuis;
 The nicht is neir gone.

Nou hairtis with hyndis,
 Conforme to thair kyndis,
 Hie tursis thair tyndis
 20 On grund vhair they grone.

Nou hurchonis with hairis
Ay passis in pairis,
Quhilk deuly declaris
The nicht is neir gone.

The sesone excellis 25
Through sueetnes that smellis;
Nou Cupid compellis
Our hairtis ech one
On Venus vha vaikis
To muse on our maikis, 30
Syn sing for thair saikis:—
The nicht is neir gone.

All curageous knichtis
Aganis the day dichtis
The breist plate that bricht is, 35
To fight with thair fone.
The stoned steed stampis
Thru curage and crampis,
Syn on the land lampis:
The nicht is neir gone. 40

The freikis on feildis
That wight wapins weildis
With shyning bricht shieldis
As Titan in trone;
Stiff speiris in reistis 45

Ouer cursoris cristis
 Ar brok on thair breistis:
 The nicht is neir gone.

50 So hard ar thair hittis
 Some sueyis, some sittis,
 And some perforce flittis
 On grund vhill they grone,
 Syn groomis that gay is,
 On blonkis that brayis,
 55 With swordis assayis:
 The nicht is neir gone.

14. Burgh Records of Edinburgh

[A series of four volumes of extracts from these records was published between the years 1869 and 1882 by the Scottish Burgh Records Society. They were edited by the late Sir James D. Marwick, LL.D.]

(a) *Silver Wark*

1 August, 1560. [The provost, bailies, council, and deacons of crafts] decerns and concludis that the silver wark pertenyng to the gude toun vsit in Sanct Gelis Kirk in tymes past, bayth gilt
 5 and vngilt, be with all deligence sauld or cunyet, and the money thairof to be waryt vpoun the commoun warkis, and in speciall vpoun the reparatioun and decoring of the Kirk conforme to

the ordinance maid the xix day of [Iunii] last, and siclike ordains the hale vestimenttis, kaipis, ¹⁰ and vther kirk grayth in lik maner to be sauld and bestowit vpoun the said kirk wark, quhilke beand compleit, the superplus to be deliuerit to Alexander Park, or the vther thesaurer for the tyme, to be waryt vpoun the wallis, commoun ¹⁵ warkis of the toun, or for redemyng of the townys landis being in wedsett, as the counsale sall think maist expedient. And for mair haistye expeditioun and completing of the said kirk wark ordanis the personis quhilkis hes the said siluer ²⁰ wark and kirk grayth in keiping to be warnyt vpoun nyxt to produce the samyn before the counsale, and to be deliuerit to James Barroun dene of gild and Alexander Park thesaurer, to be sauld or cunyet be thair avise, and the ²⁵ money thairof to be intromettit with be the said dene of gild and applyit as said is, and be to rander compt of the samyn.

(b) *Wobsterris, the Kirk of S. Giles*

11 April, 1562. The prouest, baillies and counsale foresaid ordanis proclamatioun to be ³⁰ maid with sound of bell throuch all parttis of the toun neidfull, certefeing thame that vpoun the suspecioun and evill brute rasit vpoun the wob-

steris of thair vnjust deling with all sic as hes
 35 ado with thair craft, it is appoynttit that betuix
 and Monunday nixt the saidis wobsteris set vp
 their lomes in ane wolt preparit for thame in the
 rufe of Sanct Gelis Kirk, and thair to wyrk for
 tryell of thair said wark, quhair certane honest
 40 sworne men, merchanttis and craftismen, sall be
 deput to await vpoun thame, and thairfor that
 the saidis nychtbouris bring thair wark to the
 said wolt and na vther place, quhill the said
 tryell be tane; ilk persoun that sall do in the
 45 contrair to be poyndit for the vnlaw of xvijs.
 vnforgevin.

(c) *The Sabbath Day*

11 February, 1586. Fynds it expedient, stat-
 utes and ordanis, for better obseruatioun of the
 Sabbath day, that na warkmanis buithis be haldin
 50 oppin or any wark wrocht at any tyme the said
 day, and that nane hald market or be found
 hanting or repairing thairto fra nyne houris in
 the morning quhill four houris afternone, and
 that nane hald oppin tavernis of wyne or aill,
 55 and na commoun cuiks be selling thair meits in
 tyme of preacheing and prayers within or with-
 out thair howssis, and that nane be fund in the
 caitchepulles or at the aillay bowlis or exerceand

any playes or pastyme the said tyme. Siclyke,
on the owlk dayes, Wednisday and Fryday, fra 60
the greitt bell ring quhill the preacheing and
prayeris be endet, that na merchants haif thair
buthis oppin; alsa that the butter merket be
nocht haldin or strukkin vp on the Wednisdayes
and Frydayes quhill the preacheing and prayeris 65
be endet. And all thir to be kepit vnder the
payne of aucht schillings to be tayne of ilk
persoun contravenand any of the poynts before
rehersit, and punesing of thair persouns at the
will of the magistrats swa oft as thai failyie; and 70
ordanis proclamatioun to be maid heirop throw
this burgh.

(d) *Proclamatio, trublance in the Kirk*

21 March, 1589. Vnderstanding that dyuers
contentious and wikket pepill hes in tymes past
maid thair trublances within the Hie Kirk of 75
this burgh, be iniureing thair nichtbouris, draw-
ing of swords, and schoting of pistolets, and
thairby abvsing that place appoyntet cheiflie for
Gods seruice. For remeid thairof, ordanis pro-
clamatioun to be maid, commanding that na 80
maner of personis tak vpoun hand to mak ony
sort of trublance be word or deid, bragging or
provocatioun, within the said kirk, or yitt abuse

that place as it hes bene heirbefore; with certifi-
85 catioun to thame gif thai do the samyn that thai
sall vnderly the dowbill paynes and pvnisements
contentit in the townis statuts maid anent the
trublanges done in the hie streitts and forther
sall be wairdet for xv dayes gif thai draw ony
90 blwid, and for all vther trublanges for the spaice
of aucht dayes swa oft as thai failyey.

III. MODERN SCOTS

Outline of Grammatical Forms

After the Union of the Crowns Scottish writers divided themselves into two classes—those who wrote in English, and those who continued to write in the vernacular.

Among writers of the vernacular many words were borrowed from the English and Scotticized. At the same time many Scots words were Anglicized.

The development of the English tendency in the vernacular, which may be traced as far back as the times of Lyndsay and Knox, was due to a large extent to the use of the English Bible—no Scots Bible or New Testament being then known to exist.

Among the changes introduced into Modern as compared with Middle Scots are frequently, but not invariably:

(a) Orthographical:

1. *ā* into *ō*, as *ane*, one; *alsa*, also; *ga*, go; *stane*, stone; *quha*, who; *na*, no; *wark*, work.
2. *ē* into *ā*, as *wes*, was; *hes*, has.
3. *es* into *ae*, as *hes*, hae.
4. *quh* into *wh*, as *quha*, who; *quham*, whom.

(b) Grammatical:

1. Change of *-is* as sign of genitive into *'s*.
2. Change of *-it*, *-yt* in past tense and past participle of weak verbs into *-ed*.
3. Change of 3rd pers. sing. indic. into *-ith*, *-eth*, and of the 2nd pers. sing. pres. indic. into *-est*, *-st*; later, dropping of all the personal termina-

tions in the pres. indic. sing. and plur. and the adoption of those used in English.

4. Dropping of the present participle in *-and*, *-ande*, and constant use in its place of the southern termination *-ing*, as *loving* for *lofand*, *luffand*, or *lovande*.
5. Use of *should* for *suld*, *whiche* for *whilk*, *frome* for *fra*, *these* for *thir*.
6. Omission of consonants at the end of words, as *fu* for full; *wi* for with; and sometimes vowels from the middle of words, as *brightning*, printed bright'ning, for brightening.
7. The Anglicizing tendency is seen more in the writers of prose than in the vernacular poetry. Here the old orthography and grammatical forms are more carefully preserved.

1. Tak your Auld Cloak about ye

[Anonymous. c. 1605]

In winter, when the rain rain'd cauld,

And frost and snaw on ilka hill,

And Boreas, wi' his blasts sae bauld,

Was threat'ning a' our kye to kill;

5 Then Bell, my wife, wha lo'es nae strife,

She said to me richt hastilie,

Get up, gudeman, save Crummie's life,

And tak your auld cloak about ye.

My Crummie is a usefu' cow,

10 And she is come of a good kin';

Aft has she wet the bairnis mou',
And I am laith that she should tyne;
Get up, gudeman, it is fu' time,
The sun shines i' the lift sae hie;
Sloth never made a gracious end; 15
Gae tak your auld cloak about ye.

My cloak was ance a gude gray cloak,
When it was fitting for my wear;
But now it's scanty worth a groat,
For I have worn 't thir thretty year; 20
Let's spend the gear that we hae won,
We little ken the day we'll de;
Then I'll be proud, since I have sworn
To hae a new cloak about me.

In days when our King Robert rang, 25
His trews they cost but half a croun;
He said they were a groat ower dear,
And ca'd the tailor "Thief" and "Loon".
He was the king that wore a croun,
And thou'rt a man of laigh degree; 30
It's pride puts a' the country down;
Sae tak your auld cloak about ye.

Ilka land has its ain lauch,
Ilk kind o' corn has its ain hool;
I think the warld is a' gane wrang, 35
When ilka wife her man wad rule;

Do ye no see Rob, Jock, and Hab,
 As they are girded gallantlie,
 While I sit hurklin' i' the ase?—

40 I'll hae a new cloak about me.

Gudeman, I wat 't is thretty year

Sin we did ane anither ken;

And we hae had atween us twa

Of lads and bonnie lasses ten;

45 Now they are women grown and men,

I wish and pray weel may they be;

If you wad prove a gude husband

E'en tak your auld cloak about ye.

Bell, my wife, she lo'es nae strife,

50 But she wad guide me if she can;

And to maintain an easy life,

I aft man yield, though I'm gudeman.

Naught's to be gained at woman's hand

Unless you gie her a' the plea;

55 Then I'll leave aff where I began,

And tak my auld cloak about me.

2. James Melvill

[James Melvill, brother of the more celebrated Andrew Melvill, was born July 26, 1556, in the parish of Marytown, near Montrose, and died January 19, 1614. He was educated at St. Andrews, and became minister of Kilrenny in Fife, then Regent in the University of Glasgow, and

afterwards Professor in that of St. Andrews. The following passage is taken from his *Autobiography and Diary*.]

Flight by Sea

The newes that comes to me the morn was that the Bischope's men with the Magistrats haid bein cersing the Collage and my hous for me, and haid sought out all my lettrones and wryttes; and that my dittay was allready inacted, interteining⁵ of intelligence with my uncle, the King's rebel &c.

Sa, seiking resolution cairfullie of my God what to do, a cusing of my awin name, of his awin frie motion and accord, offerit to me, be the assistance of God, to put me saiff in Berwik¹⁰ within twentie-four hours be sie. To this also my uncle Roger and uther frinds aggreit. Sa, efter consultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavi-¹⁵nes; yit on the part rejoysing that God gaiff the hart to leave native countrey, house, and sweit loving new-maried wyff, and all for the love of him and his Chryst. Thus my cusing, being a mariner, conducit a bott to carie a town of his²⁰ portage wyn about to Carell, and decking me up in his sie attyre betymes in the morning, about the simmer solstice, tuk me in down under Dondie as a ship-broken sie-man; and rowing

25 about, behoved to go to the heavin of St Androis,
 to lose a certean of skleatt steanes; and because
 it was law water, we behoved to ly a whyll in
 the road till the water grew, whare the bott
 wanting ane owerlaft, the seall was cassen ower
 30 hir ta end, and ther I leyd upe, lest I sould be
 spyed of sum shipes rydding besyde. Bot within
 schort space, partlie be rokking in the sie, and
 partlie for want of care, I grew sa extream seik,
 that manie a tyme I besaught my cousing to sett
 35 me a-land; schosin rather anie sort of dethe,
 for a guid cause nor sa to be tormented in a
 stinking holl. And yit, whowbeit it was extream
 peanfull, I gat ther notable medicin of vomitine,
 quhilk was a preservative to my helthe all that
 40 yeir. Sa, coming hard to the steppis of the
 Archbischope's peire at St Androis, we lossit
 our skleattes, and tuk in vivers, and rowit out
 agean immediatlie, and cam that night to Pit-
 millie-burn-mouthe, wher I gead a-land, and
 45 reposit me in my sie abbat. And efter offers of
 grait kyndnes be the Lard, and furnitour of a
 rubber of stark Merche eall, betymes in the
 morning we rowit out about the Nes. The day
 was hat. Ther was bot twa men in the bott, by
 50 twa cusings of myne, with my selff. Of these
 twa, we haid ane at our devotion; the uther was
 the awner of the bott, and verie evill-affected;

bot the hat rowing and the stope with the stark
eall hard besyd him, maid him atteanes to keave
ower aslipe. And it pleased God to send a 55
prettie pirhe of wound, wherby getting on a seall
upon hir, or ever our schipper wakned we was
a guid space besouthe the May; wha, seing he
could nocht mend him selff, was fean to yeild
and agrie with his merchant for a hyre to Ber- 60
wik. Bot being af and on with Dumbar, about
ane efter noone comes af the hilles of Lamermure-
age a grait mist with a tempestuous schoure and
drow, quhilk, or we could gett our sealles taklit,
did cast us about, and, or my cusing was awar, 65
caried us bak almaist to the May, with sic a how
wa and spene-drift that, the bott being opin, he
lukit for grait danger giff the stormie schoure
haid continowed. Bot the young man being
verie skilfull and able, starts to his kist, and tuk 70
out a compas, and finding us contrare our course,
with mikle ado, wanting helpe, and schipping
of mikle water, he cust about and pykit on the
wind, halding bathe the helme and scheit, sus-
teining in the mean tyme evill langage of the 75
schippar in stead of helpe, till it pleasit God
mercifullie to luik upon us, and within an houre
and a halff to dryve away the schoure and calme
the drow, sa that it fell down dead calme about
the sune drawing leache.

To keipe the sie all night in an opin litle bott, it was dangerus, and to go to Dumbar we durst nocht; sa, of necessitie, we tuk us toward St Tab's Heid. Bot we haiffing bot twa eares, and
 85 the boot slaw and heavie, it was about alleavin houres of the night or we could win ther; whowbeit, na man was ydle, yea, I rowit my selff, till the hyd cam af my fingars, mair acquainted with the pen nor working on an are. Coming under
 90 the crag, we rowit in with a prettie lytle holl betwix the mean and the head, whare easilie going a-land, we refreschit us with cauld water and wyne; and returning to our boot, sleipit the dead of the night, bot neidit nan to wakin us,
 95 for soon, be the daylight piped, ther was sic a noyse of fouldes on the crag, and about us, because of thair young annes, that we war almaist pressed to lainche out. Now we had Cawdingham bay and Haymouth to pas by, and that but
 100 slawly, rowing be the land, whar the residence of Alexander Home of Manderston, an of our chieff confederat enemies, and wha had intercepted a boot of the Earle of Angus coming about from Tamtallon to Berwik nocht lang befor.
 105 This put us in grait feir; bot our guid God gardit us, making a sweik thik mist till aryse, wherby we might bot skarslie gis at the sight of the land; and tharfra nane could sie us. Sa we cam on

hulie and fear till we wan within the bounds of Berwik. 110

3. Robert Baillie

[Robert Baillie was born in 1599, and died in 1662. For a time he was minister of Irvine, and for a short time before his death Principal of Glasgow University. He was a learned man and a voluminous writer. The best known of his works is his *Letters and Journals*, a work of exceptional interest. He took part in most of the great events of his time or was an eyewitness of them, and in his *Letters and Journal* he describes them vividly.]

(a) *The General Assembly at Glasgow* (1638)

On Fryday, the 16th of November, we in the West, as we were desyred came to Glasgow; our noblemen, specially Eglinton, backed with great numbers of friends and vassalls. We were informed that the Commissioner and Counsellors₅ were to take up the Toun with great numbers of their followers; so the nearest noblemen and gentlemen were desyred to come in that night well attended. The Toun did expect and provide for huge multitudes of people and putt on₁₀ their houses and beds excessive pryces: bot the diligence of the magistrates, and the vacancie of manie roomes, did quicklie moderate that excesse. We were glad to see such order and large provision above all men's expectation; for₁₅ this that Toun gott much both thanks and credit;

it can lodge easily at once, both Counsell, Session, Parliament, and Generall Assemblie, whenever it shall be required. . . .

20 On Wedensday, the 21st November, with much adoe could we throng into our places, one evill which troubled us much the first fourtein dayes of our sitting. The magistrates with their toun guard, the noblemen, with the assistance of
 25 the gentrie, whyles the Commissioner in person, could not gett us entrie to our roomes, use what force, what policie they could, with such delay of tyme and thrumbling through, as did grieve and offend us. Whether this evill be common
 30 to all nations, at all publick confluences, or it be proper to the rudeness of our nation alone, or whether in thir late tymes, the love and admiration of this new reformation, have at all publick meetings steared up a greater then ordinarie zeal
 35 in the multitude to be present for hearing and seeing, or what is the speciall cause of this irremediable evill, I doe not know; only I know my speciall offence for it, and wishes it remeedit above any evill that ever I knew in the service
 40 of God among us. As yet, no appearance of redress. It is here alone, where, I think, we might learne from Canterburie, yea, from the Pope, from the Turks, or Pagans, modestie and manners; at least their deep reverence in the

house they call God's ceases not till it have led⁴⁵
 them to the adoration of the timber and stones
 of the place. We are here so farr the other way
 that our rascals, without shame, in great num-
 bers, make such dinn and clamour in the house
 of the true God, that if they minted to use the⁵⁰
 like behaviour in my chamber, I could not be
 content till they were down the stairs.

(b) *The Accusation of Lord Strafford*

The Lieutenant of Ireland came bot on Monday
 to toun late; and on Tuesday rested; on Wed-
 nesday came to Parliament; bot ere night he⁵⁵
 was caged. Intollerable pryde and oppression
 cryes to Heaven for vengeance. The Lower
 House closed their doores; the Speaker kepted
 the keyes till his accusation was concluded.
 Thereafter Mr. Pym went up, with a number at⁶⁰
 his back, to the Higher House, and, in a prettie
 short speech, did, in the name of the Lower
 House, and in the name of the Commons of all
 England, accuse Thomas Earle of Strafford,
 Lord Lieutenant of Ireland, of high treasone,⁶⁵
 and required his person to be arreisted till pro-
 batione might be heard. So Pym and his back
 removed; the Lords began to consult on that
 strange and unexpected motion. The word goes

70 in haste to the Lord Lieutenant, where he was
 with the King; with speed he comes to the
 House; he calls rudelie at the doore. James
 Maxwell, keeper of the Black-Rod, opens; his
 Lordship, with a proud glouming countenance,
 75 makes towards his place at the boord-head; bot
 at once manie bids him void the house; so he is
 forced in confusion to goe to doore till he was
 called. After consultation, being called in, he
 stands, bot is commanded to kneell, and, on his
 80 knees, to hear the sentence. Being on his knees,
 he is delyvered to the keeper of the Black-Rod,
 to be prisoner till he has cleared of these crymes
 the House of Commons did charge him with.
 He offered to speak, bot was commanded to be
 85 gone without a word. In the outer roome James
 Maxwell required him, as prisoner, to deliver
 his sword; when he had gotten it, he cryes
 with a loud voyce for his man to carrie my
 Lord Lieutenant's sword. This done, he makes
 90 through a number of people towards his coatch,
 all gazeing, no man capping to him, before whom
 that morning the greatest of England would
 have stood discovered: all crying, What is the
 matter? He said, A small matter I warrand yow!
 95 They replied, Yes indeed, high treason is a
 small matter! Coming to the place where he
 expected his coatch, it was not there; so he

behooved to returne that same way through a world of gazeing people. When at last he had found his coatch, and was entering, James Max-¹⁰⁰well told him, Your Lordship is my prisoner, and must goe in my coatch; so he behooved to doe. For some dayes too manie went to visit him, bot since, the Parliament hes commanded his keeping to be straiter.

105

4. Gilderoy

[Authorship uncertain. c. 1638]

Gilderoy was a bonnie boy,
Had roses to his shoon;
His stockings were of silken soy,
With garters hanging down.
It was, I ween, a comelie sight
To see sae trim a boy;
He was my jo and heart's delight,
My handsome Gilderoy.

5

Oh! sic twa charming een he haid,
Breath sweet as any rose;
He never wore a Highland plaid,
But costly silken clothes.
He gained the luvè of ladies gay;
Nane e'er to him was coy;

10

15 Ah! wae is me, I mourn the day
For my dear Gilderoy.

My Gilderoy and I were born
Baith in ae toun thegither;
We scant were seven years befor
20 We gan to luvè each ither.
Our daddies and our mammies they
Were filled with meikle joy,
To think upon the bridal day
Of me and Gilderoy.

25 For Gilderoy, that luvè of mine,
Gude faith, I freely bocht
A wedding sark of Holland fine
With dainty ruffles wrocht;
And he gied me a wedding ring,
30 Which I received with joy,
Nae lad nor lassie e'er could sing
Like me and Gilderoy.

With meikle joy we spent our prime
Till we were baith sixteen;
35 And aft we passed the langsome time
Amang the leaves sae green.
Aft on the banks we'd set us there
And sweetly kiss and toy;
While he with garlands decked my hair,
40 My handsome Gilderoy.

Oh, that he still had been content
With me to lead his life!
But, ah! his manful heart was bent
To stir in deeds of strife;
And he in many a vent'rous deed 45
His courage bauld wad try;
And now this gars my heart to bleed
For my dear Gilderoy.

And when of me his leave he took,
The tears they wet mine ee; 50
I gave him sic a parting look—
“My benison gang wi’ thee.
God speed thee weel, mine ain dear heart,
For gane is all my joy;
My heart is rent, sith we maun part, 55
My handsome Gilderoy.”

The Queen of Scots possessit nocht
That my love let me want;
For cow and sow he to me brocht,
And e’en when they were scant. 60
All these did honestly possess;
He never did annoy
Who never failed to pay their cess
To my luve, Gilderoy.

My Gilderoy baith far and near 65
Was fear’d in every toun;

And bauldly bore awa the gear
 Of many a Lowland loun.
 For man to man durst meet him nane,
 70 He was sae brave a boy;
 At length with numbers he was tane,
 My winsome Gilderoy.

Wae worth the louns that made the laws,
 To hang a man for gear;
 75 To reave of life for ox or ass,
 For sheep or horse or mear.
 Had not their laws been made sae strict,
 I ne'er had lost my joy,
 With sorrow ne'er had wet my cheek
 80 For my dear Gilderoy.

Gif Gilderoy had done amiss,
 He micht hae banisht been;
 Ah, what sair cruelty is this,
 To hang sic handsome men!
 85 To hang the flower of Scottish land,
 Sae sweet and fair a boy!
 Nae ladye had sae white a hand
 As thee, my Gilderoy.

Of Gilderoy sae feart they were,
 90 They bound him fast and strong;
 To Edinbro they led him there,
 And on a gallows hung.

They hung him high aboon the rest,
 He was sae trim a boy;
 There died the youth whom I lu'ed best, 95
 My handsome Gilderoy.

Soon as he yielded up his breath,
 I bore his corpse away;
 With tears that trickled for his death,
 I washed his comelie clay, 100
 And siccar in a grave richt deep
 I laid the dear-luved boy;
 And now for ever I maun weep
 My winsome Gilderoy.

5. John Spalding

[John Spalding was born about 1609, and died in 1700. He was clerk of the Constitutional Court of the diocese of Aberdeen and an Episcopalian. His *Memorialls of the Troubles in England and Scotland* (1624-45), from which the following is taken, is a valuable record written from the point of view of an Aberdonian Episcopalian.]

The Execution of Strafford

When he cam to the scaffold, he then schewed
 him self on eche syde in full view to all the people,
 and maid this schort speiche with alss muche
 alacrite of spirit as a mortall man could express,
viz. Then turning himself about, he saluted all 5

the noble men, and took a solempne leive of all considerabill persons on the scaffold, giveing them his hand. And efter that he said, "Gentlemen, I wold say my prayeris, and I intreat yow
 10 all to pray with me, and for me". Then his cheplane kist the buke of common-prayer upone the chair befor him as he kneillit doun, on whiche he prayed almost ane quarter of ane hour; then he prayed alss long, or longer, with-
 15 out ane book, and ended with the Lordis prayer.

Then standing up, he espyes his brother, Schir George Wentworth, and calles him to him, and sayeth, "Brother, we must pairt. Remember me to my sister and to my wife, and carie my
 20 blissing to my eldest sone. . . . Carie my blissing to my daughteris, Anne and Arabella; charge them to feir and serve God, and he will bliss them; not forgetting my litle infant, that yit knowis neither good nor evill, and can not speik
 25 for itself; God speik for it, and bliss it." Then said he, "Now I haue nigh done. One stroak will mak my wife husbandles, my deir children fatherles, and my pure seruandis maisterles, and seperat me from my deir brother and all my
 30 freindis; but let God be to yow and them all in all."

After that, going to tak af his doublet, and mak him self reddy, he said, "I thank God, I

am no more effrayed of deathe nor daunted with
ony discouragementis rysing from ony fear, but ³⁵
doe as cheirfullie put af my doublet at this tyme,
as euer I did when I went to bed". Then he
put af his doublet, and wynd up his hair with
his handis, and put on a white cap.

Then he called, "Where is the man that sould ⁴⁰
doe this last office" (meaning the executioner),
"call him to me". When he cam and asked
him forgiveness, he told him he forgave him and
all the worlde. Then kneilling down by the
block, he went to prayer agane himself, the ⁴⁵
bisshop of Armach kneilling on the one syd,
and the minister on the other; to the whiche
minister (efter prayer) he turned himself, and
spak sum few wordis softlie, haueing his handis
lifted up. This minister cloised his handis with ⁵⁰
his. Then, bowing him self to the erthe to lay
his heid on the block, he told the executioner
that he wold first lay down his heid, to try the
fitness of the block, and tak it up agane, befoir
he wold lay it doune for good and all; and so ⁵⁵
he did. And befoir he laid it doune agane, he
told the executioner that he wold give him warn-
ing when to strik by stretching furth his handis,
and then laid down his neck on the block, stretch-
ing out his handis. The executioner strak of his ⁶⁰
heid at ane blow; then he tuke the heid in his

hand, and schewed it unto all the people, and
said, God saif the King.

6. Fair Helen of Kirkconnel

[Authorship uncertain]

I wish I were where Helen lies!
For night and day on me she cries.
O that I were where Helen lies,
On fair Kirkconnel lea!

5 Curst be the heart that thought the thought,
And curst the hand that fired the shot,
When in my arms fair Helen dropt,
And died for luvè o' me!

O think na ye my heart was sair,
10 To see her lie and speak nae mair?
There did she swoon wi' meikle care,
On fair Kirkconnel lea!

I loutit down my sword to draw,
I hackit him in pieces sma',
15 I hackit him in pieces sma',
On fair Kirkconnel lea!

O Helen fair beyond compare,
I'll make a garland of thy hair,
And wear the same for evermair,
20 Until the day I dee!

O Helen fair, O Helen chaste!
 Were I with thee, I wad be blest,
 Where thou lies low and at thy rest,
 On fair Kirkconnel lea!

I wish my grave were growing green, 25
 A winding-sheet drawn ower my een,
 And I in Helen's arms lying,
 On fair Kirkconnel lea!

I wish I were where Helen lies!
 For night and day on me she cries; 30
 And I am weary of the skies,
 For her sake that died for me.

7. There's nae Luck about the House

[Sung as a street ballad about 1772]

And are ye sure the news is true?
 And are ye sure he's weel?
 Is this a time to think o' wark,
 Ye jauds? Fling by your wheel.
 Is this a time to think o' wark, 5
 When Colin's at the door?
 Rax me my cloak,—I'll to the quay,
 And see him come ashore.

For there's nae luck about the house,
 There is nae luck at a'; 10

There's little pleasure in the house
When our gudeman's awa.

And gie to me my biggonet,
My bishop's satin gown,
15 For I maun tell the bailie's wife
That Colin's come to town.
My turkey slippers maun gae on,
My hose o' pearl blue;
'T is a' to please my ain gudeman,
20 For he's baith leal and true.

Rise up and mak a clean fireside;
Put on the muckle pot;
Gie little Kate her button gown,
And Jock his Sunday coat;
25 And mak their shoon as black as slaes,
Their hose as white as snaw;
It's a' to please my ain gudeman,
For he's been lang awa.

There's twa fat hens upon the bauk,
30 They've fed this month and mair;
Mak haste and thraw their necks about,
That Colin weel may fare;
And spread the table neat and clean,
Gar ilka thing look braw;
35 For wha can tell how Colin fared
When he was far awa.

Sae true his heart, sae smooth his speech,
His breath like caller air;
His very foot has music in't,
As he comes up the stair; 40
And will I see his face again?
And will I hear him speak?
I'm downright dizzy wi' the thought,—
In troth I'm like to greet.

The cauld blasts o' the winter wind, 45
That thirl'd through my heart,
They're a' blawn by, I hae him safe;
Till death we'll never part.
But what puts parting in my head?
It may be far awa; 50
The present moment is our ain,
The neist we never saw.

Since Colin's weel, I'm weel content,
I hae nae mair to crave;
Could I but live to mak him blest, 55
I'm blest aboon the lave.
And will I see his face again?
And will I hear him speak;
I'm downright dizzy wi' the thought,—
In troth I'm like to greet. 60
For there's nae luck, &c.

8. Allan Ramsay

[The author of *The Gentle Shepherd* was born at Leadhills, in Lanarkshire, October 15, 1686. After his father's death he was taken to Edinburgh and apprenticed as a wig-maker, then a thriving trade. He appears to have prospered both in his business and socially. While attending to his trade he collected poems, wrote poems, and published poems. He was a member of the Easy Club, which was suppressed in 1715. Few Scottish poets have had a greater influence over their successors. He died January 7, 1758.]

(a) *Katy's Answer*

My mither's ay glowran o'er me,
 Though she did the same before me;
 I canna get leave
 To look at my love,
 5 Or else she'll be like to devour me.

Right fain wad I take ye'r offer,
 Sweet Sir, but I'll tine my tocher;
 Then, Sandy, ye'll fret
 And wyte yer poor Kate
 10 Whene'er ye keek in your toom coffer.

For though my father has plenty
 Of siller, and plenishing dainty,
 Yet he's unco sweer
 To twine wi' his gear;
 15 And sae we hae need to be tenty.

Tutor my parents wi' caution,
Be wylie in ilka motion;
 Brag weel o' ye'r land,
 And there's my leal hand,
Win them, I'll be at your devotion.

20

(b) *Up in the Air*

Now the sun's gane out o' sight,
Beet the ingle, and snuff the light;
In glens the fairies skip and dance,
And witches wallop o'er to France.
 Up in the air,
 On my bonny grey mare,
And I see her yet, and I see her yet;
 Up in the air, &c.

25

The wind's drifting hail and sna'
O'er frozen hags like a footba',
Nae starns keek through the azure slit,
'Tis cauld and mirk as ony pit.
 The man i' the moon
 Is carousing aboon,
D'ye see, d'ye see, d'ye see him yet!
 The man i' the moon, &c.

30

35

Tak' your glass to clear your een,
'Tis the elixir hales the spleen,

Baith wit and mirth it will inspire,
 40 And gently puff the lover's fire.
 Up in the air,
 It drives away care,
 Hae wi' ye, hae wi' ye, and hae wi' ye, lads, yet,
 Up in the air, &c.

45 Steek the doors, keep out the frost,
 Come, Willy, gie 's about ye'r toast;
 Tilt it, lads, and lilt it out,
 And let us hae a blythsome bout.
 Up wi' t there, there,
 50 Dinna cheat, but drink fair;
 Huzza! and huzza! lads, yet,
 Up wi' t, &c.

(c) *Patie's Song*

[From *The Gentle Shepherd*]

My Peggy is a young thing
 Just entered in her teens,
 55 Fair as the day, and sweet as May,
 Fair as the day, and always gay.
 My Peggy is a young thing,
 And I'm na very auld;
 Yet weel I like to meet her at
 60 The wauking o' the fauld.

My Peggy speaks sae sweetly
 Whene'er we meet alane,
I wish nae mair to lay my care,
I wish nae mair of a' that's rare.
 My Peggy speaks sae sweetly,
 To a' the lave I'm cauld;
 But she gars a' my spirits glow
 At wauking o' the fauld.

65

My Peggy smiles sae kindly
 Whene'er I whisper love,
That I look down on a' the town,
That I look down upon a crown.
 My Peggy smiles sae kindly,
 It makes me blyth and bauld;
 And naething gies me sic delight
 As wauking at the fauld.

70

75

My Peggy sings sae saftly
 When on my pipe I play,
By a' the rest it is confest,
By a' the rest that she sings best.
 My Peggy sings sae saftly,
 And in her sangs are tald,
 With innocence the wale of sense,
 At wauking of the fauld.

80

9. Rare Willie Drowned in Yarrow

[Authorship uncertain]

“Willie’s rare and Willie’s fair,
 And Willie’s wondrous bonnie,
 And Willie hecht to marry me
 Gin e’er he married ony.

5 “Yestreen I made my bed fu’ braid,
 The nicht I’ll mak it narrow;
 For a’ the livelang winter nicht
 I’ll lie twined o’ my marrow.

10 “O cam ye by yon water side,
 Pu’d ye the rose or lily;
 Or cam ye by yon meadow green,
 Or saw ye my sweet Willie?”

15 She socht him east, she socht him west,
 She socht him braid and narrow,
 Syne in the clifing o’ a craig
 She found him drowned in Yarrow.

20 She’s ta’en three links o’ her yallow hair
 That hang down lang and yallow,
 And she’s tied it about sweet Willie’s waist,
 And drawn him out o’ Yarrow.

10. Robert Burns

[Born January 25, 1759; died July 21, 1796]

(a) *The Twa Dogs*

'T was in that place o' Scotland's isle,
 That bears the name o' Auld King Coil,
 Upon a bonie day in June,
 When wearing thro' the afternoon,
 Twa dogs, that were na thrang at hame, 5
 Forgather'd ance upon a time.

The first I'll name, they ca'd him Cæsar,
 Was keepit for his Honour's pleasure:
 His hair, his size, his mouth, his lugs,
 Shewed he was nane o' Scotland's dogs; 10
 But whalpet some place far abroad,
 Whare sailors gang to fish for cod.

His lockéd, letter'd, braw brass collar,
 Shew'd him the gentleman and scholar;
 But tho' he was o' high degree, 15
 The fient a pride nae pride had he;
 But wad hae spent an hour caressin',
 Ev'n wi' a tinkler-gipsey's messin.
 At kirk or market, mill or smiddie,
 Nae tawted tyke, tho' e'er sae duddie, 20
 But he wad stan't, as glad to see him,
 An' stroan't on stanes and hillocks wi' him.

The tither was a ploughman's collie,
 A rhyming, ranting, raving billie,

25 Wha for his friend and comrade had him,
 An' in his freaks had Luath ca'd him,
 After some dog in Highland sang,
 Was made lang syne, Lord knows how lang.

 He was a gash an' faithfu' tyke,
 30 As ever lap a sheugh or dike.
 His honest, sonsie, baws'nt face
 Ay gat him friends in ilka place;
 His breast was white, his touzie back
 Weel clad wi' coat o' glossy black;
 35 His gawcie tail, wi' upward curl,
 Hung owre his hurdies wi' a swirl.

 Nae doubt but they were fain o' ither,
 An' unco pack an' thick thegither;
 Wi' social nose whyles snuff'd and snowket;
 40 Whyles mice and moudieworts they howket;
 Whyles scour'd awa in lang excursion,
 An' worry'd ither in diversion;
 Until wi' daffin weary grown,
 Upon a knowe they sat them down,
 45 An' there began a lang digression
 About the lords o' the creation.

(b) *The Cotter's Saturday Night*

My lov'd, my honour'd, much respected friend!
 No mercenary bard his homage pays;
 With honest pride, I scorn each selfish end;
 50 My dearest meed, a friend's esteem and praise:

To you I sing, in simple Scottish lays,
The lowly train in life's sequester'd scene;
The native feeling strong, the guileless ways;
What Aiken in a cottage would have been;
Ah! tho' his worth unknown, far happier there,
I ween.

55

November chill blaws loud wi' angry sigh;
The short'ning winter-day is near a close;
The miry beasts retreating frae the pleugh;
The black'ning trains o' craws to their repose;
The toil-worn Cotter frae his labour goes,
This night his weekly moil is at an end,
Collects his spades, his mattocks, and his hoes,
Hoping the morn in ease and rest to spend,
And weary, o'er the moor, his course does hame-
ward bend.

60

At length his lonely cot appears in view,
Beneath the shelter of an aged tree;
Th' expectant wee-things, toddlin', stacher
through
To meet their Dad, wi' flichterin' noise an' glee.
His wee bit ingle, blinkin' bonilie,
His clean hearth-stane, his thrifty wifie's smile, 70
The lispin' infant prattling on his knee,
Does a' his weary kiaugh and care beguile,
An' makes him quite forget his labour an' his
toil.

Belyve, the elder bairns come drapping in,
 75 At service out amang the farmers roun';
 Some ca' the pleugh, some herd, some tentie rin
 A cannie errand to a neebor toun;
 Their eldest hope, their Jenny, woman-grown,
 In youthfu' bloom, love sparkling in her e'e,
 80 Comes hame, perhaps, to shew a braw new gown,
 Or deposit her sair-won penny-fee,
 To help her parents dear, if they in hardship be.

With joy unfeign'd brothers and sisters meet,
 An' each for other's welfare kindly spiers;
 85 The social hours, swift-wing'd, unnotic'd fleet;
 Each tells the uncoss that he sees or hears;
 The parents, partial, eye their hopeful years;
 Anticipation forward points the view.
 The mother, wi' her needle an' her sheers,
 Gars auld claes look amaist as weel's the
 90 new;
 The father mixes a' wi' admonition due.

Their master's an' their mistress's command
 The youngers a' are warn'd to obey;
 An' mind their labours wi' an eydent hand,
 95 An' ne'er, tho' out o' sight, to jauk or play;
 An' Oh! be sure to fear the Lord alway,
 An' mind your duty, duly, morn an' nicht!
 Lest in temptation's path ye gang astray,

Implore His counsel and assisting might:
They never sought in vain that sought the Lord
aright.

100

But hark! a rap comes gently to the door;
Jenny, wha kens the meaning o' the same,
Tells how a neebor lad cam o'er the moor,
To do some errands, and convoy her hame.
The wily mother sees the conscious flame
Sparkle in Jenny's e'e, and flush her cheek;
Wi' heart-struck, anxious care, inquires his name,
While Jenny hafflins is afraid to speak;
Weel pleas'd the mother hears, it's nae wild
worthless rake.

105

Wi' kindly welcome, Jenny brings him ben;
A strappan youth; he takes the mother's eye;
Blythe Jenny sees the visit's no ill ta'en;
The father cracks of horses, pleughs, and kye.
The youngster's artless heart o'erflows wi' joy,
But blate and laithfu', scarce can weel behave;
The mother, wi' a woman's wiles, can spy
What makes the youth sae bashfu' an' sae
grave;
Weel-pleas'd to think her bairn's respected like
the lave.

110

115

O happy love! where love like this is found!

O heart-felt raptures! bliss beyond compare!

120

I've pacéd much this weary, mortal round,
 And sage experience bids me this declare—
 "If Heaven a draught of heavenly pleasure
 spare,
 One cordial in this melancholy vale,
 125 'Tis when a youthful, loving, modest pair,
 In other's arms breathe out the tender tale,
 Beneath the milk-white thorn that scents the
 ev'ning gale".

(c) *John Anderson my Jo*

John Anderson my jo, John,
 When we were first acquent,
 130 Your locks were like the raven,
 Your bonnie brow was brent;
 But now your brow is beld, John,
 Your locks are like the snaw;
 But blessings on your frosty pow,
 135 John Anderson my jo.

John Anderson my jo, John,
 We clamb the hill thegither;
 And monie a canty day, John,
 We've had wi' ane anither;
 140 Now we maun totter down, John,
 But hand in hand we'll go,
 And sleep thegither at the foot,
 John Anderson my jo.

(d) *Bessy and her Spinnin Wheel*

O leeze me on my spinnin wheel,
O leeze me on my rock and reel; 145
Frae tap to tae that cleeds me bien,
And haps me fiel and warm at e'en!
I'll set me down and sing and spin,
While laigh descends the simmer's sun,
Blest wi' content, and milk, and meal— 150
O leeze me on my spinnin wheel.

On ilka hand the burnies trot,
And meet below my theekit cot;
The scented birk, and hawthorne white,
Across the pool their arms unite, 155
Alike to screen the birdie's nest,
And little fishes' caller rest;
The sun blinks kindly in the biel',
When blithe I turn my spinnin wheel.

On lofty aiks the cushats wail, 160
And echo cous the doolfu' tale;
The lintwhites in the hazel braes,
Delighted, rival ither's lays;
The craik amang the claver hay,
The paitrick whirrin o'er the ley, 165
The swallow jinkin' round my shiel,
Amuse me at my spinnin wheel.

Wi' sma' to sell, and less to buy,
 Aboon distress, below envy,
 170 O wha wad leave this humble state
 For a' the pride of a' the great?
 Amid their flarin, idle toys,
 Amid their cumbrous, dinsome joys,
 Can they the peace, the pleasure feel
 175 Of Bessy at her spinnin wheel?

(e) *Bannockburn*

Scots, wha hae wi' Wallace bled,
 Scots, wham Bruce has aften led,
 Welcome to your gory bed,
 Or to glorious victorie.

180 Now 's the day, and now 's the hour;
 See the front of battle lower;
 See approach proud Edward's power—
 Edward! chains and slaverie!

185 Wha will be a traitor knave?
 Wha will fill a coward's grave?
 Wha sae base as be a slave?
 Traitor! coward! turn and flee!

Wha for Scotland's king and law
 Freedom's sword will strongly draw,

Free-man stand, or free-man fa'? 190
 Caledonia! on wi' me!

By oppression's woes and pains!
 By your sons in servile chains!
 We will drain our dearest veins,
 But they shall—they shall be free! 195

Lay the proud usurpers low!
 Tyrants fall in every foe!
 Liberty's in every blow!
 Forward! let us do, or die!

11. William Motherwell

[Motherwell was born in Glasgow, in October, 1797, and educated for the most part in the Grammar School at Paisley. When fifteen years of age he was placed in the office of the Sheriff-Clerk there, and subsequently became Sheriff-Clerk Depute. He died suddenly on November 1, 1835. His poems and writings are numerous.]

Jeanie Morrison

I've wandered east, I've wandered west,
 Through many a weary way;
 But never, never can forget
 The luve o' life's young day!
 The fire that's blawn on Beltane e'en, 5
 May weel be black gin Yule;
 But blacker fa' awaits the heart
 Where first fond luve grows cule.

- O dear, dear Jeanie Morrison,
 10 The thochts o' bygane years
 Still fling their shadows ower my path,
 And blind my een wi' tears:
 They blind my een wi' saut, saut tears,
 And sair and sick I pine,
 15 As memory idly summons up
 The blithe blinks o' langsyne.
- 'T was then we luvit ilk ither weel,
 'T was then we twa did part;
 Sweet time—sad time! twa bairns at scule,
 20 Twa bairns, and but ae heart!
 'T was then we sat on ae laigh bink,
 To leir ilk ither lear;
 And tones, and looks, and smiles were shed,
 Remembered evermair.
- 25 I wonder, Jeanie, aften yet,
 When sitting on that bink,
 Cheek touching cheek, loof locked in loof,
 What our wee heads could think?
 When baith bent doun ower ae braid page,
 30 Wi' ae buik on our knee,
 Thy lips were on thy lesson, but
 My lesson was in thee.
- O mind ye how we hung our heads,
 How cheeks brent red wi' shame,

Whene'er the scule-weans laughin' said 35

We cleek'd thegither hame?

And mind ye o' the Saturdays

(The scule then skail't at noon)

When we ran aff to speel the braes—

The bonny braes o' June? 40

My head rins round and round about,

My heart flows like the sea,

As ane by ane the thochts rush back

O' scule-time and o' thee.

Oh, mornin' life! oh, mornin' luvè! 45

Oh lichtsome days and lang,

When hinnied hopes around our hearts

Like simmer blossoms sprang!

O mind ye, luvè, how aft we left

The deavin' dinsome toun, 50

To wander by the green burnside,

And hear its waters croon?

The simmer leaves hung ower our heads,

The flowers burst round our feet,

And in the gloaming o' the wood, 55

The throssil whusslit sweet:

The throssil whusslit in the wood,

The burn sang to the trees,

And we with Nature's heart in tune

Concerted harmonies; 60

And on the knowe abune the burn
For hours thegither sat
In the silentness o' joy, till baith
Wi' very gladness grat.

- 65 Aye, aye, dear Jeanie Morrison,
Tears trinkled doun your cheek,
Like dew-beads from a rose, yet nane
Had ony power to speak!
That was a time, a blessed time,
70 When hearts were fresh and young,
When freely gushed all feelings forth,
Unsyllabled—unsung!

NOTES

INTRODUCTION

Par. 1

Line 1. **the language of the Lowlands, &c.** The terms "Scots", "Scotch", "Scottish", "Lowland Scotch", "Braid Scots" were not always the names given to it. The first to speak of "the language of Scottis natioun" or to call "our tounge" "Scottis" was Gavin Douglas (c. 1525). Before him it was always known as "Inglis", "Inglisch" or "English". See Wyntown, *Orig. Chron.*, Bk. I, Prol. i. 25; Barbour, *The Bruce*, iv. 258; Harry the Minstrel, *Wallace*, ix. 297; Dunbar, *The Goldyn Targe*, 259, &c.

Par. 2

Line 1. **The Angles.** See Bede, *Eccles. History*; Lappenberg, *Anglo-Saxon Kings*; J. R. Green, *The Making of England, Short Hist. of the English People*; Freeman, *Norman Conquest*, vol. i; *Old English Hist.*

6. **The two kingdoms** were not always united; they were often at war with each other, especially during the latter part of their existence. More than once the two were threatened with extermination by the Celts.

Par. 3

Line 2. **Celtic.** For the Celts in Britain see Professor Rhys, *Celtic Britain, The Arthurian Legend, Early Ethnology of the British Isles*; Skene, *Chronicles of the Picts and Scots, Celtic Scotland*; H. D'Arbois de Jubainville, *Les Premiers Habitants de l'Europe*.

Par. 5

Lines 2-3. **The Northumbrians pressed.** Their progress was slow but steady. They were on the Ribble in 666, at Carlisle in 684, at Derwentwater in 687, and at Whithorne and along the coast of Ayrshire in 731. They were in possession of

Cunningham in Ayrshire in 696, in Kyle in 750, and along with the Picts they captured Dumbarton in 756. On the other side, they were at Eadwinsburgh (Edinburgh) by 633, in Manann in 655, but when they tried to force themselves northward beyond the Tay they were badly defeated, and their King Egfrid slain at Nectan's Mere in 685. See Hadden and Stubb, *Councils and Eccl. Docs.*, II, i. 3-5; Bede, *Hist.*, iv. 26.

10. **Saxonia.** Skene, *Chron. of Picts and Scots*, 10.

Par. 6

Lines 15-16. **Native words**; e.g. *saca*, *soca*, *blaa*, *blodi*, *loth*, *cut*, *cavyll*, *blodewite*, *styngesdynt*, *merchet*, *herieth*, *maskfat*, *cokestole*, *schorlingis*, *stallingiator*, *girdalium*, *braiantem*, *opelandensis*; some of them it will be observed have Latin terminations. All of them are apparently used to define more clearly the matter in hand.

Par. 9

Line 4. **Northern English dialect.** The points in which the Northern English dialect differs from the Southern English dialect are for the most part those in which Early Scots and the Northern English agree. The main points in which the Northern and Southern English dialects differ and in which Early Scots and the former agree are these: N.E. and E.Sc. use *ā*, as in *ban*, bone, *laf*, loaf, instead of S.E. *ō*, as in *bon*, *lof*, loaf; *i*, as in *hil* (hill), *pit*, instead of *u*, as in *hul*, put; *k* for *ch*, as in *kirke*, *rike*, *sek*, where S.E. has *chirche*, *riche*, *sech*. N.E. and E.Sc. again have *qu* (*qw*), as in *quat*, what, where the Southern has *hw*, as in *hwat*; and *f*, as in *fel*, fell, and *fa*, foe, instead of *v*, as in *vel*, *vo*.

As the termination for all persons of the pl. pres. indic. N. English and E.Sc. have *-es*, whereas S. English has *-eth*; for the sing. the termination in N.E. is *-es* and in E.Sc. *-is*, but S.E. has, 1st *-e*, 2nd *-est*, 3rd *-eth* (*-th*), as *love*, *lovest*, *loveth*. There are no inflexions of *person* in the sing. or plu. of the past indic. of regular verbs in *-ed* either in N.E. or E.Sc. (1st *loved*, 2nd *loved*, 3rd *loved*); but in S.E. there are: as 1st *lovede*, 2nd *lovedest*, 3rd *lovede*, sing.; plu. 1st, 2nd, 3rd *loveden*. *At* is used as a sign of the infinitive in N.E. or E.Sc., but is unknown in S.E. *Sal* and *suld* are used in the former, but in the latter *schal*, *scholde* (*schulde*). N.E. and E.Sc. have the present participle in *-and* or *-ande*; but in S.E. it ends in *-ind* or *-inde*. *Y-* or *i-* is not used before past participles in N.E. nor in E. or M.Sc., except by Dunbar and Douglas; in S.E. they are retained. In N.E. and E.Sc. adjectives drop all inflexions of number and case, except *aller*, *alther*, *alder*, of all; but in S.E. many such inflexions are retained. *At*, to;

fra, from; *til*, to; *at*, that; *thir*, these; *hethen*, hence; *thethen*, thence; *whethen*, whence, though used in N.E. and E.Sc., are unknown in S.E.

As showing the close connection there is between N.E. and E.Sc. the following extracts are given. Comparison with the extract from Wyntown or from the Craft of Deyng or with any of the specimens of Early Scots will show how very close that connection is. The first and second are from *Cursor Mundi*, which was written near Durham about 1275-1300.

God's creative might

- 1 Quat man mai wiit, quat man mai lere,
 Quat man may se, quat ere may here,
 Quat man in erth mai thinc in thocht
 Hu al this werld ur laverd wroght,
 5 Heven and erth al in thair haldes,
 That mighti godd that alle waldes?
 Qua can sai me hu of a sede
 He dos an hundret for to brede?
 Thoru his mighti wille dos that king
 10 Ute of the erd tre to spring
 First the lef and sithen the flur
 And than the frut with his savur
 Alkin frut in his sesun. . . .

The Resurrection

- 1 Sua haali sal thai than rise thare,
 Tham sal noght want a hefd hare (i.e. one hair of the head)
 Ne noght a nail o fote ne hand;
 Thof quether we sal understand
 5 That nail and hare that haf ben scorn (i.e. shorn)
 Bes noght al quar thar war befor;
 Bot als potter with pottis dos,
 Quen he his neu wessel fordos,
 He castes al than in a balle,
 10 A better for to mak with-alle;
 O noght he lokes quilk was quilk
 Bot maks a nother of that ilk
 Wel fairer than the first was wroght;
 Right sua sal Crist, ne dut ye noght.

The following is taken from Hampole's *Pricke of Conscience*, and was written near Doncaster about the year 1340.

The World

- 1 The world here who-so wille
 Vn-to four thinges may liken by skille.

- First, the world may lykend be,
 Mast properly, vn-to the se;
 5 For the se, aftir the tydes certayn, 1215
 Ebbes and flowes, and falles agayn,
 And waxes ful ken, thurgh stormes that blawes,
 And castes vp and doun many gret wawes;
 Swa castes the world, thurgh fauour,
 10 A man to riches and honour; 1220
 And fra that agayn he castes hym doun
 Til pouert and to tribulacioun.
 And tha er the grete stormes kene,
 And the wawes, that in the world er sene.
 15 Yhit may the world here, that wyde es, 1225
 Be likend to a wildernes,
 That ful of wild bestes es sene,
 Als lyons, libardes and wolwes kene
 That wald worow men bylyve,
 20 And rogg tham in sonder and ryve; 1230
 Swa the world es ful of mysdoers,
 And of tyrauntes that men ofte ders,
 The whilk er bisy, nyght and day,
 To nuye men in alle that thai may.
 25 The world als wa may lykend be 1235
 Til a forest in a wilde cuntré,
 That is ful of thefs and outlawes,
 That, commonly, til forestes drawes,
 That haldes pases, and robbes and reves
 30 Men of that thai haue, and nocht tham leues; 1240
 Swa es the world here thar we duelle,
 Ful of thefs, that er develes of helle,
 That ay us waytes, and er bysy
 To robbe vs of our gudes gastly.

I. EARLY SCOTS

Page 21

1. Old Scots Laws

Bludewytis

Bludewytis, fines for the shedding of blood. The fine varied one-third, says Professor Innes, as the wound was above or below the breath.

Line 1. The blude of the hede of ane erl, the fine for wounding an earl on the head so as to draw blood. Two kinds of blows or "cuffs" were recognized by the old laws, a "wet cuff" and

a "dry cuff". The former caused blood to be shed; the other did not; and the fine for the former was always greater than that for the dry cuff.

1. **ane erl**, in England of the Saxons the *Ealdorman*, the chief magistrate of a shire; in Scotland, he took the place of the Celtic *mormaers*, of whom there were seven, each ruling, under the King, one of the seven provinces into which the country was divided. At first they were probably tribal chiefs; as feudalism advanced they became feudal earls, and held their territorial provinces as earldoms of the crown.

3. **thayn**, thane, the successor of the Celtic *maor*, a royal official placed over the crown or fiscal lands, and responsible for the collection of the royal dues and the appearance of the royal tenantry at the yearly "hostings", &c.

5. **nevo of a thayn**, a thane's nephew. *Nevo* is also used for a grandson or in a general sense for a relative or descendant.

6. **twa pert a kow**, two parts of a cow; probably two thirds, as in Latin.

7. **Leges**, &c., laws among the Scots and Britons, i.e. among the Scots, who came over from Ireland, or it may be returned from Ireland, and gave their name to Scotland, and the Brythons or Welsh Celts, who before the coming of the Angles occupied the greater part of the country between the Humber and the Forth on the East and from Cornwall to Dumbarton on the West, with almost the whole of the intervening land.

Page 22

Of the Statut of Thift

Line 8. **Giffony**, &c., if anyone be apprehended for having stolen a loaf worth a halfpenny within a burgh he ought to be beaten through the town. For *aw* see the Glossary. *Town* represents the A.S. *tún*. *Burgh* has here the same significance as town.

10. **for a halpenny worth**, of the value of a halfpenny.

11. **mar sayrly**, more severely.

13. **the cuk stull**, originally a chair in which women offenders were fastened and then ducked in stinking water as a punishment. At first it seems to have been used chiefly for the punishment of brewsters, who are always spoken of as women, for breaking the assize or regulations concerning the brewing and selling of ale. Afterwards it was used for the punishment of other female offenders, such as scolds, flyters, and women of immoral or disorderly life. By and by the ducking in filthy or stinking water was dispensed with and the stool was placed

near the market cross, where female transgressors were compelled to sit upon it for so many hours with a paper tied round their heads, on which the faults they had committed were recorded. In 1555 it was enacted under Queen Mary that itinerant singing women should be put on the cuckstools in every burgh or town. Subsequently or about the same time the cuckstools were removed into the churches and there became the stools of repentance. In some churches specimens of these are still to be seen. In one in Lanarkshire some two or three may be seen. They are simply stools. The more ancient were different. According to Mr. Way, in his edition of the *Promptorium Parvulorum*, "An original cucking-stool, of ancient and rude construction, is preserved in the crypt under the chancel of St. Mary's, Warwick, where may still be seen the three-wheeled carriage upon which was suspended by a long balanced pole a chair which could readily be lowered into the water when the cumbrous vehicle had been rolled into a convenient situation. Another stool, differently contrived, may be seen at Ipswich in the Custom House; it appears to have been used by means of a sort of crane, whereby the victim was slung into the river." In later times the name of cuckstool was given to the pillory, the instrument usually employed for the punishment of male offenders. Thus Ramsay says:

"The tane, less like a knave than fool,
Unbidden clam the high *cockstool*,
And put his head and baith his hands
Threw holes where the ill-doer stands".

13-14. *the hed of the toune*, usually now *the toun-head* as opposed to the *toun-fit*. What determined which was to be the head and which the foot of the town, is difficult to say.

14. *forsuer the toune*, forswear the town, i.e. swear to leave the town. Forswere; *abiurare*, Cath. Ang.

"Sa I war fre off it that I said ayr,
I wald *forswer* Scotland for euirmair".

—Wallace, x. 214.

17. *he at*, he that. *At* is the old northern relative pronoun.

25. *j obolus*, one of the earliest, if not the earliest, coin known to the Angles. It appears to have been sometimes known as the *saiga*, and weighed, if of silver, 12 wheat corns. —Robertson, *Scotland under her Early Kings*, ii. 346.

Of burges at has had syndry wiffis

27. *Tha landis at war gottyn*, those lands which were acquired. *Tha* is a pl. demonstr.

27-28. *in the tyme of the fyrst wyffe*, during the lifetime of the first wife.

28. *sall turn agayne*, shall return or be the inheritance of the first wife's children or their descendants, and not be inherited by or in any way disposed to the children of any other wife of their mother's husband.

28. *childer ayris*, the children who are the heirs. The two words are in apposition. In other words, the second word explains the first; the children are the heirs of their mother.

29. *Leges Quatuor Burgorum*, the Laws of the Four Burghs, which were originally Edinburgh, Roxburgh, Berwick, and Stirling; but when Roxburgh and Berwick fell into the hands of the English in 1368, the Parliament of David II, held at Perth in that year, appointed Lanark and Linlithgow to take their place as two of the four burghs. The laws, which were first adopted by the Four Burghs, soon became the law for all the burghs in Scotland. With the exception of some manifest additions, they were sanctioned by the legislature in the reign of David I (1124-53).

Page 23

Of burrowgreffis bakande or brewande

burrowgreffis, town officials. A.-S. *burg*, *burh*, and Icel. *greifi*, a steward.

Line 31. *aldirman*, the earliest name for the provost of a burgh. In Aberdeen he was so called at least as early as 1398. *beddell*, the town's officer. *sall bake brede na brew ale*, &c. Bread and ale were among the chief articles of diet. Their prices were fixed from day to day or from week to week by the town's officials, called "tasters" or "appreciators", and the provost and bedal or officer were forbidden to deal in them in order that they might not be suspected of meddling with the fixing of the prices to their own advantage.

32-33. *thair awin propir house*, their own houses. *Propir* is here a pleonasm, but may be compared with *peculiar* in the phrase "his own *peculiar* property".

33. *durande*, *pres. p.* of A.-S. *dûren*, to last, continue.

33-34. *thai stande in office*, they hold office. They were elected yearly at the Head Court held about Michaelmas.

Of bondis that ar fundyn in fayris

35. *fyndis his bonde in the fayre*, finds his slave in the fair. There were two kinds of slaves or bondmen: one could not be removed from the soil, or even transferred to another estate of his owner; the other could not only be transferred to another estate, he could also be sold apart from the land. The first was called the *neyf regardant*; though he could not be re-

moved from the land he could, and always did, change owners with the land on which he lived. The other was the *neyf in gross*; he was an "out and out slave", and both he and his children could be sold. Another name for him was *nativus*, which seems to indicate that slaves or serfs of this kind were regarded as the remains of the native population obliged by the invaders to become serfs.

36. the quhilk, who.

36-37. quhil the pece of the fayre is lestande, while the peace of the fair continues. The following is taken from the "Burgh Lawis":—"Of stabillyng [establishing] the pece of fayris.—This is the ordinans of the pece of fayris on this halfe [side of] the wattir of Forth, that is to wyt, that fra [when] the pece of the fayr [has been] cryit thar sal na man be takyn na attachyt wythin that ilke [same] fayr, bot gif [unless] he breke the pece of the fayr towart it cumande or wythin it duelland or fra thin [from thence] passand, bot gif he war [be] the Kyngis traytour, or gif he war suilke [such] a mysdoar that gyर्थ [protection] of haly kirk aw nocht to sauffe hym [shield him]. And gif ony suilke mysdoar be fundyn, or sic as has brokyn the pece of the fayr, he sal be attachyt and sykerly kepyt till the motis [courts or pleadings] of that ilke fayr, and thare he aw to byde dome and lauch [law] of the courte." The peace was proclaimed with the opening of the fair. A court was temporarily set up in every fair, called the Court of Dusty-foot, for the speedy termination of any suit or quarrel that might arise in it. According to the statute above cited, no one could be arrested during the fair or as long as the peace of the fair lasted, except those breaking the peace either coming to the fair, abiding in it, or going from it, except also known traitors and such as were guilty of crimes so great that the church would not grant them protection but would allow the misdoer to be arrested even at the altar.

37. he may nocht of lauch, &c., he may not legally chase or apprehend him; in other words, during the continuance of the fair the fugitive bondsman, unless he became a transgressor of the law, was free and could not be touched by his owner.

Of hym that is challangyt of art and part of thyft

40-41. that he weil knawis, that he is well acquainted with.

41-42. suilk othir maner of gudis, such other kind of property.

42. gudis is used indefinitely for all kinds of property.

42-43. he knawis nocht quha that it aucht, he does not know to whom it belongs. *Aucht* has appeared before as *aw*.

43. and syn it be sperit at hym be ony man, and afterwards if he be asked by any man.

44. that the said gudis hes tynt, that has lost the said goods.

44. gif he wyst ocht, &c., if he knows anything of such manner of goods.

47. he aw to suer, &c., he ought to swear that it is as he says.

47-48. and syn the tothir, &c., and then the other shall search for his goods which have been lost.

49. he that challengis the gudis, he that claims, &c. *Challange* or *cleyme* (*Pro. Parv.*). The word also means to accuse. *sais wytterly*, says on information, with knowledge of the fact.

"Bot thai that I wat *vittirly*
Eftir my wit rehers sall I."

—Bruce, x. 350.

50. of tha gudis takyng, in the taking away of those goods. *Tha* is the demonstrative adjective.

51. and that he wald pruff, &c., and that he would prove the fact. *eftir the assyse of the land*, in accordance with the mode of trial in the country. For *eftir* see Maetznér's *English Gram.*, ii. 448, where among other examples occurs the following: "Frensch sche spak . . . after the scole of Stratford atte Bowe", Chaucer, *C. T.*, 124. Barbour has:

"It is gud that we sammyn ta
Disese or ese, [or] pyne or play
Eftir as God will vs purvay."

—Bruce, v. 74.

51. *assyse*, an assembly of judges, a trial in which sworn assessors decide questions of fact. In the old times assizes were frequently called for this purpose.

Page 24

Line 52. that he that *sa* is *challangyt*, that he that is so accused. Challenge is here used in a sense different from that in which it is used above.

52-53. gif he be fre man and worthi to fecht. According to the Burgh Laws a burghess of a royal burgh could fight or try the ordeal of battle only with the burghess of an abbot's, prior's, earl's, baron's, or king's burgh. xiii., *Of the batayle of the burges*.

54. thuruch bataille, by the ordeal of battle.

2. John Barbour

The two versions of the same passage from Barbour's *Bruce* are printed here, among other reasons, to show the differences which developed in the written language between the time of Wyntown, *c.* 1350-1420, and the time of John Ramsay, one of the transcribers of *The Bruce*, *c.* 1489. The principal points of difference are shown by the italics. They are these: (1) in the first version the vowels *a* and *e*, except where a genuine diphthong occurs, are simple, as in the passages from *Cursor Mundi* and Hampole as *thame*, *thare*, *had*, *mast*, *have*, *assale*, *rybalddale*, *batale*, *dede*, *stere*, *chess*, *kepe*; but in the second they are changed into *ai*, *ay*, *ei*, *ey*, as *thaim*, *thair*, *haid*, *maist*, *haif*, *assail*, *rebaldail*, *bataill*, *deid*, *steyr*, *leid*, *cheyss*, *keip*; (2) in the second again, the *-id* and *-yd* of the *pt. t.* and *pp.* of weak verbs in Wyntown's extract are changed into *-it*, *-yt*; as *assemblyd* becomes *assemblyt*; *trawalyd*, *trawayllyt*; *grypyd*, *gryppyt*; and *trastyd*, *traistyt*. In the last, both changes are illustrated.

1. Alexander III died in 1286. The line agrees exactly with the first line of the old song on Alexander's death given by Wyntown at the end of his seventh book:

"Quhen Alexandyr oure kyng wes dede
That Scotland led in luwe and le,
Away wes sons off ale and bred,
Of wyne and wax, off gamyn and gle:
Oure gold wes changyd in-to lede:
Crist, borne in-to vyrgynyte,
Succoure Scotland and remede,
That stad is in perplexyte."

2. **had to stere and lede**, had to rule and to lead. Notice the vowel changes in the second version, and the underlying conception of the duties of a king.

3. **sex yhere**, six years. Both in this and in the other version the singular, *yhere*, *yer*, is used for the plural.

3. **and mayr perfay**, and more in truth, verily. On the death of Alexander, March 16, 1286, the crown went nominally to his granddaughter Margaret, known as "The Maid of Norway". On her death, October 7, 1290, no fewer than thirteen claimants for the crown appeared, and the question of who should succeed her was not settled till November 30, 1292, when John Baliol was declared King. The period from March 16, 1286, when Alexander died, to November 30, 1292, when Baliol was proclaimed, makes up Barbour's "six years and more".

5. **The barnage off Sootland**, the greater and smaller barons

of the country as tenants in chief of the crown. On this subject the reader should consult Mr. Rait's excellent little volume, *The Scottish Parliament before the Union of the Crowns*.

6. *Assemlyd thame*, assembled themselves, met. Observe the *-yd* in the first and the *-yt* in the second text.

6. *fandyt fast*, tried hard, did their best.

Page 25

Line 7. *thare land to stere*. See note to l. 2.

8, 9. *off awncestry . . . Off kyngis*, that was descended from the ancient line of kings.

9. *that aucht that reawté*, that possessed that royal blood.

14. *Had yhe wmbethowcht yowe*, had you bethought yourselves.

16. *had noucht wroucht, &c.*, had not acted in this way.

17. *tane kepe*, taken heed.

18. *for-owtyn sudlowrnyng*, without resting.

21. *that ware till hym merchand*, that were to him marching, that were adjacent to, or marched with his.

24. *hey parage*, high lineage. Fr. *parage*, *paraige*, rank, noble birth; from O.Fr. *par*, a peer.

25. *Suld ryn on fwte*, should run on foot. *als rybalddale (ribalddall)*, as the rabble, like common fellows.

27. *Durst nane off Walis, &c.*, none of Wales durst ride in battle.

28. *fra evyn fell*, from the time that evening fell, after nightfall.

30. *Than he suld lyff and lymmis tyne*, lest he should lose life and limbs; lit. except that he should, &c.

"For thar is nothir man na page,
In all this land *than* thai sall be
Fayn to mak thaim-selwyn fre."

—Bruce, i. 500.

31. *In till swylk thryllage, &c.*, he held them in such bondage.

32. *That he oure-come wyth his powsté*, that he overcame with his power. The relative refers back to *tham* of the preceding line.

Page 26

Line 34. *Throwch slycht*, through sleight, craft, cunning.

34. *that he na mycht throw maystri*, that he could not by force.

37. *but gayne-gyvyng*, without restoring or giving back.

41. *Walls ensawmpill*, &c., Wales might have been an example.

43. *Quha will be*, &c., he who will correct himself by the example of others. Prof. Skeat quotes the saying from the *Ingoldsby Legends*: "Be warned in time by others' harm, and you shall do well"; also the Latin, "*Qui per alios non corrigitur, alii per ipsum corrigentur*", and the English proverb, "Wise men learn by other men's mistakes; fools by their own".

49. *And wyst noucht*, &c., and knew not what should happen afterwards.

51. *Is nane*, &c. Wyntown's line requires "that" to be added after *nane*. Prof. Skeat reads after Hart's edition, *Is nane determynatly that sall*, is none certainly that shall.

54. For *resserwys* (reserves) Ramsay has *reserwyt* (reserved).

Page 29

3. Legends of the Saints

The following passages from the Scottish Legends of the Saints are in language nearer to Wyntown and the great Northern English poem *Cursor Mundi* than to Ramsay's transcription of *The Bruce*. *T* instead of *d* is used as the terminal letter of the *pt. t.* and *pp.* of weak verbs, but the simple vowels are retained, except that *ei* is used for *e* in seven words, *deiff*, *feile*, *heile*, *heicht*, *weil*, *preichit*, *yeit*, for *def*, *fele*, *hele*, *hecht*, *wele*, *prechit*, *yet*; and *ai* for *a* in one, *haile*. The MS. or transcription of these legends is therefore apparently older than 1489, the date of Ramsay's transcription of *The Bruce*.

The legend of S. Ninian runs out to 1447 ll. and then is not finished, the conclusion breaking off in the middle of a sentence. It gives an account of the life of the saint and describes his miracles. The author of it has made considerable use of the *Life of S. Ninian* by S. Ailred.

Line 1. *In that cunctre*, i.e. in Galloway. Ninian, who was born on the shores of the Solway Firth, after visiting Rome, settled at Whithorne, where he built *Candida Casa*, the White House or Church, so called because it was built of stone and lime, whereas the rest of the churches in the country were built of stone and mud or of mud and wood and were called "black houses". There were two other white churches in the country besides *Candida Casa*—Tyrie in Buchan, and Hamer or Whitekirk in East Lothian; while in Northumbria

there were S. Wilfrid's Church at Hexham, and the church at Durham, known as the *alba Ecclesia*, in which the body of S. Cuthbert reposed for three years during the erection of the greater church to which it was translated in 999. Ninian's chief sphere of labour was among the Picts dwelling south of the Grampians.

3. *contrare* to S. Niniane preaching, opposed to S. Ninian's preaching. *Niniane* wants the sign of the genitive.

7. *worde*, became; *sene*, then. So:

"Quhen he had a yer dwelte thare,
In Asya *senne* can he fare."

—*Philip Leg.*, 62.

"Dewotly thane fel he done,
And knelyt, and mad his oracione
Al a quhile, and *sene* rase."

—*Christopher Leg.*, 467.

10. *That til de*, &c., that he thought he was about to die immediately.

11. *And with that*, &c., and in addition to that, i.e. the sickness in the head, he became stone blind.

13. *Thane tyd*, &c., then happened, i.e. came into his heart.

14. *na way warliste mycht be*, that he could not in any way be healed. *Wariste* from O.Fr. *garir*, *guarir*, *warir*, to protect.

15. *Bot it ware*, except it were.

16. *Schupe*, &c., in his pride set himself to strive or war against. *verray* is of frequent occurrence.

"And *werray* the Brws as that fa."

—*The Bruce*, ii. 426.

"Or that he schap hym for to fair
To *werray* Carick than no mair."

—*Ib.* v. 220.

Page 30

Line 19. *Til rew one hyme*, to have pity upon him. See Thomas of Ercildoune: "Luffly Ladye! *rewe* one mee!"

20. *disparit wes to life*, despaired, was hopeless, of life. Chaucer has: "He *was despayred*" (*Frankelyn's Tale*, 943); and Barbour:

"And fra a man *disparyt be*,
Then wtraly wencusyt is he."

—*The Bruce*, iii. 195.

"Suthly thai [thaim] contenyt swa
That thai without *disparit war*."

—*Ib.* iv. 99.

22. *messagis* is sometimes a disyllable.
25. *hely sad*, loudly said.
27. *Thane went he, &c.*, then went he to the sick without delay.
29. *take* of the *Oroice werray*, the sign of the true Cross. Extraordinary, in fact miraculous, power was assigned to the use of the sign of the Cross. "*Werray*" here is an altogether different word from "*verray*" in line 16.
31. *Als gud heile*, as good a cure.
33. *fore*, because. *sa his hele wane*, his cure so obtained.
34. *Lofand*, praising. *become*, became.

(b) *SS. Machor and Devinik*

S. Machor. According to the legend he was born in Ireland, and became the favourite disciple of S. Columba, under whose teaching he increased greatly in holiness and wisdom. When Columba left Ireland he accompanied him to Iona, from whence he was sent to preach the Gospel in the island of Mull. There he cured seven lepers, and having preached the Gospel all over the island, he returned to Iona. Moved with envy, his fellow disciples sought to poison him. He was then sent by Columba to preach the Gospel in the north of Scotland, and settled at Aberdeen. Here he built a "costly kirk", and did many marvellous things. Subsequently, according to the legend, he accompanied S. Columba to Rome, where he was made a bishop. On their return journey S. Columba left him at Tours, where he was elected to fill the chair of S. Martin. Here he laboured many years, and died at a ripe age surrounded with great glory. The miracles he did during his lifetime are said to have been very numerous, and the narratives of them are not without interest in connection with the social and religious life of his time.

37. **Dewynik, Devinik.** His legend as told by Bishop Forbes, *Kal. Scot. S.S.*, p. 323, is as follows: "When the blessed Fathers Columba and Mauricius (Machor) were preaching in Scotland, Devinicus, a very old man, also flourished. He divided the work of the ministry between himself and Mauricius, going to the *Provincia Cathinorum* (Caithness), while Mauricius went to the Picts. 'S. Mauricius,' S. Devinicus said, 'now again we shall be joined. Even in the celestial life shall we for ever be joined together, and rejoice with Christ. But one thing I desire, that as death is at hand, when my time comes, let my body be brought to this place and be buried here.' The saint agreed, and Devinicus went to the Cathini, preaching the Word. At length Devinicus came to die, and

told them to take his body to one of the churches of Mauricius, mindful of his old engagement. And this was done. The following night S. Mauricius saw angels descending upon the church where the holy body lay, and said, 'A guest cometh, to whom we must pay honour'; but on coming, they found not the body, for they who carried it, wishing to rest, had carried it to a place called Crostan. There they held vigil, and then they brought it to a place called Banquhory-Devynik, where a church was raised in his honour." Devynik has dedications also at Methlic in Aberdeenshire, and at Creich in Sutherland, where he is known as S. Teavneck.

38. **yok, yoke**; with reference to Our Lord's words, "Take my yoke upon you", &c. (*Matt.* xi. 29).

39. **come a day**, came one day; "*a day*" is still common.

42. **Hou fele folk**, how many people.

Page 31

Line 43. **mony wise**, in many ways.

44. **mawmentis**, idols; from the O.Fr. *mahommet*, an idol. Piers Plowman and Chaucer have *maumet*. During the Middle Ages the Mahomedans were regarded as worshippers of idols. Cervantes, who ought to have known better, entertained the same opinion.

45. **And thus have**, &c., and thus have nearly none to sow God's word.

46. **ger men knaw**, cause men to know, i.e. to teach them.

50. **Goddis wangel**, God's gospel or, as above, God's word. *Wangel* is short for *Ewangel*, and occurs frequently.

51. **at are lath**, &c., that are unwilling, &c. *Lath* from A.-S. *lathien*; Icel. *leitha*, to loathe, detest.

53. **Catness, Caithness. but mare gang**, without more ado
go.

55. **Goddis vord to schaw**, God's word to show or preach.

57. **quethir na we**, &c., whether or not we shall each the other see after.

59. **Yhis, yeit forow Criste**, yes, yet before Christ.

63. For death awaits me close at hand.

64. **fra I**, &c., when I am gone from thee, . . . cause my body to be brought to this place, and cause it to be buried, where I, &c.

69. **he heicht hym**, he promised him.

70. **Atheris thar lewe**. *Atheris* is apparently the genitive form of *ather*, one of two, and the meaning of the line is ap-

parently—their leave each of the other with that did take. Lyndsay, *Monarchy*, 4023, has, *aitheris* deand in outheris arm, i.e. each of them [or of the two] dying in the other's arms.

Page 32

Line 73. **sped sa weile in schort**, succeeded so well that in a short time.

75. **Bot yet than**, at the same time.

76–77. **preichit . . . Pycitis**, taught, or preached to, the Picts, as he did before.

79. **master men**, chiefs, rulers.

80. **Trew**, believe. **wntreuthfull war**, were unbelieving. **to than**, till then.

82. **schauyng**, showing. **merwalis sere**, many marvels or miracles.

(c) *The Miracles wrought at the Tomb of S. Machor*

87. **euire ilka**, every.

88. **wondir**, is here plural. Such great wonders, or miracles, that I may not tell them all.

89. Through the prayer of S. Machor. For *Morise* see the legend given above, where the saint is called Mauricius for which *Morise* is short.

90. **seknes sere**, many kinds of disease; *seknes* is plural.

92. **me mistrew**, not believe me, or misbelieve me.

Page 33

Line 99. And full many of palsy, or paralysis.

104. **haile and fere**, whole and sound. *Fere* is the O. Frisian *fere*, able to go, to be in health.

105. **brawne-wod**, mad. *Brawne* is an old form of brain; *wod*, mad. Hence *brawne-wod*, brain mad, mad in the brain. **of ther wit**, out of their reason. The line is tautological.

111. **quhatkine vthir**, what kind of other.

114. **At hyme thair heile**, of him their healing. **in hy**, in haste, quickly.

Page 34

4. Records of the Burgh of Aberdeen

These extracts are from the original MS. still in existence at Aberdeen, and are the earliest text here given. The works from which extracts have already been given, were written

before these records of the Aberdeen Town Council, but the original MSS. of them are not now extant, and only copies of them remain. The copyists who made them have evidently altered the texts, sometimes through carelessness and sometimes, and more frequently, intentionally, with a view to bringing the spelling of the works up to date. In the extracts following we have what is believed to be the words and letters actually set down by the Town Clerk. The notes and decisions were apparently written down for the most part, if not entirely, at the meetings of which they are the records. Mistakes and blunders, unintentional of course, may here and there be expected.

Line 1. with [the] *hale* consent; "the" has been omitted in the copy used, and is here inserted before the word *hale*.

2. *comonateis*, probably a mistake for or a misreading of *communitie*. There was but one community in the burgh. The *commontie* was the common good or common possession, while the community consisted of all the male inhabitants of the burgh, as is set forth in the same Records under date September 5, 1442, "al the communitie, alsweil vnfree as free men". The usual phrase was "with the consent of the hale communitie".

6. to *kepe the comone profite*, &c., to protect the general wellbeing of the town.

7. *fredomys*, liberties and privileges. Of these each of the royal burghs had some, which were very important. Among them were the right to elect their own magistrates or rulers, rights of trade and commerce, and generally speaking the right of self-government. In this respect the royal burghs of Scotland were greatly in advance of most other towns or burghs of the time.

7. to *suppouale*, to support. "Fore my seruice in maner as I hafe before writyn, that yhe will vouchesauf tyll help me and *suppowell* me tyll gete amende of the wrangs and the defowles that ys done me."—George, Earl of Dunbar, to Henry IV of England, February 18, 1400.

" . . . and you wont oght,

Or any case to you come comford to haue,

To be *suppoueld* by selfe and my sad helpe."

—*Destruction of Troy*, 2788.

"Therefore I comaunde you on euere ilke a side,
Vppon payne of enprisonment that no man appere
To *suppowle* this traytoure."

—*York Plays*, p. 337, l. 11.

8. in *thair office doand*, in the discharge of their duty; *doand* is the *pres. p.* of to do.

9. **susprice**, oppression, violence. O. Fr. *supressure*, surprise, oppression. *Roq.*

10. **tyttyn**, pulling down. A.-S. *tihtan*, to draw.

13-14. **comoun bell**. Most, if not all, towns had their common bell. Some had two, a greater and a less. They were in charge of the town's bellman, who rung them for various purposes: e.g. the summoning of the Town Councillors; the summoning also of the community; the opening of the courts, markets, and fairs; also at funerals and marriages.

16. **keip**, is acquainted with and keeps the knowledge thereof to himself.

17. **aperand**, coming upon, threatening.

18. **mak warnyng**, give intimation.

20. **othir na**, other than.

Page 35

Line 21. **the Duke**, the Duke of Albany, who was then Regent. **the Erll of Marr**, the Earl of Mar, who had taken the town under his protection.

23. **qwatsumeuer**, &c., whosoever has not his weapons ready and bears them not. Every householder was obliged to have his weapons ready and close at hand so as to be able to turn out at a moment's notice to quell any disturbance on the streets or to protect the interests of the town.

24. **sal tyne**, shall lose; i.e. shall pay as a fine for his offence or remissness.

25. **and prisone quill that**, and go to prison until that, &c. *Quill* and *qwat* of l. 23 remind one of *Cursor Mundi*, and belong to an earlier stage of the language than *qwhame* of l. 28.

27. **herbry**, harbour, lodge. **ony outdwelland men**, men who resided outside the burgh.

28. **bot qwhame at thai**, &c., but those whom they will stand for, or lit. but whom that they, &c.; *at* is the northern relative.

29. **or ellis warn**, or else warn. **als fast**, as quickly as they can.

30-31. **payne of lyffe and tynsale of gudis**, pain of death and loss of goods.

5. The Craft of Deying

1. **the dear**, the dier, he who is dying. **thir**, the demonstrative, these. A purely northern form still in use.

2. **at**, that.

7. **at his poware**, with his power, i.e. as far as he can. *at* is here a preposition.

8. **Syne suld he**, then should he, i.e. the priest. **ask at hym** is a phrase still in use. **gif he trowis**, if he believes.

Page 36

Line 12. **and ded**, and His death. **And gyf he trowis**, &c., and if he believes any other ways than by the faith of Him and His death to be safe, i.e. if he believes that there is any other way of being saved except through faith in Christ and in His death.

13. **stark and sykir**, strong and confident; lit. strong and sure.

14. **hop of nan vthir thinge**, &c., trust in nothing else, for all other things else are temptations of the devil.

22. **ane anerly God**, one only God.

24. **at our Lady Mary**, whom our Lady, &c.—*at* is the old northern form of the relative pronoun.

27. **grawyne**, buried.

28. **to radem our eldaris**, to redeem our forefathers.

29. **The quhilk**, who.

30. **one his awne mycht**, by his own power.

32. **fra thyne**, from thence.

33. **one domys day**, on doom's day, i.e. the day of judgment.

Page 37

Lines 37-38. **at the sam body**, with the same body.

39-40. **He suld not anerly trow**, he should not only believe.

42-43. **al heresyss and wichcraftis**, &c., all heresies and witchcrafts forbidden by Holy Church.

6. Acts of the Parliament of Scotland

(a) *Of the Payment of Taxes*

1. **speidfull**, expedient. **taxatouris**, assessors.

2. **the tyme of thar extent**, at the time of their levying.

3. **ar taxit**, are taxed. The meaning of the first sentence is that the *taxatouris* are to intimate to the people within their districts what of their goods or property is taxed and how much the taxes are, and to bid them have the money ready in silver and gold to pay the tax gatherer within fifteen days after the first intimation.

8. **ilk schyrefdome**, every shire or sheriffdom.

156 SPECIMENS OF SCOTTISH LITERATURE

9. *that warnys payment*, that refuses payment. *Warnys* is from A.-S. *wyrnan*, to refuse.

10. *yowe*, ewe. *wedder*, wether. *gait*, goat. *a gimmer*, a two-year-old ewe.

11. *dynmont*, a wether in its second year. *hir folowar*, her foal.

12-13. *mare of elld*, what is now called a yeld mare.

Page 38

Lines 18-19. *sall ger sell the gudis*, shall cause the goods to be sold.

21. *deputis ordanys*, deputies ordain.

(b) *Of the Destruction of Wolves*

23. *cuntre*, district.

25-26. *Sanct Markis day*, St. Mark's day, i.e. April 25. *Lammes*, Lammas, August 1. A.-S. *hlafmaessa*, loaf mass.

29. *within himself*, by or of himself: a curious use of *within*.

30. *the aulde Act*, the old Act. Old Acts of Parliament are often referred to, but many of them are lying at the bottom of the North Sea, having been sunk there by shipwreck, when they were being returned by Cromwell, who had had most of the public documents belonging to Scotland then in existence packed up and sent to London. Edward I did something of the same kind before Cromwell.

32. *haif of ilk houshalder*, &c., he shall have a halfpenny from each householder in the parish in which the wolf has been slain.

35. *witting*, knowledge, information.

II. MIDDLE SCOTS

1. Robert Henryson

Page 42

(a) *The Cock and the Jewel*

Many versions of this once very popular poem have been published. The version given has been prepared from the best printed.

Line 1. *sumtyme*, "once upon a time".

2. *cant and crows*, merry and confident.

3. *son be day*, soon by day, early in the morning.

5. The comma after *as* (ashes) is sometimes removed to the end of the line. It is better to retain it here. The cock was not "scrapand amang the as" "be aduenture", but "fand a ioly iasp" "be aduenture".

6. *ioly iasp*, beautiful jasper.

7. *Wes cassyn*, was cast.

11. *Quhat thairin be*. For this two MSS. read "Thai cair na thing", one "Quhat be thairin", and one "Tak no tent".

17. *gany's nocht for me*, sufficest not for me; hast nothing suitable or satisfying to me. Cp. l. 25 below, "And thow to me ma mak bot litil cheir".

24. *It may nowthir*, i.e. his finding of the jewel may not. Another reading is, "I may nowthir", &c.

Page 43

Line 27. *les awalle*, less value.

29. *I had leuer*, I had rather.

30. *luk my liffis fud*, seek my life's food.

33. *Nor off*, than of.

Page 44

Moralitas. Under this heading the poet proceeds to tell
 . . . "the inwart sentens and intent
 Of this fabill".

Line 57. *properteys sewyne*, the seven properties of the jasper. All precious stones were believed in ancient times to possess certain virtues or "properties". Those of the jasper here enumerated are: (1) its marvellous colour—"pairt lik the fyir and pairt is lik the hewyne", i.e. red and blue; (2) it has power to make a man strong; (3) to make him victorious; (4) to protect him in danger; (5) to give him good hope of succeeding; (6) to deliver him from the fear of fire; and (7) to deliver him from the fear of trouble (*noi*). Jaspers, it may be observed, are of different colours. Green, yellow, and black, as well as red and blue, are mentioned. Besides the powers attributed to them above, they were supposed to possess medical and other virtues. A blood-red jasper was supposed to be useful in hæmorrhage; a green jasper, it was said, would bring fertility to the soil; while an amethyst of a purple wine colour was regarded as having the power to prevent intoxication.

65. *Betaknys*, betokens. After treating of the properties of the jasper, the poet goes on to speak of the things of which it was supposed to be the sign. These were prudence and knowledge or skill (*cunnyng*), adorned with many deeds of virtue, &c.

67. **Mair excelland.** *Excelland* is the pres. p., and the meaning is that the perfect prudence and wisdom of which the jasper is the sign are more excellent than any earthly thing, and cause those who possess them to excel more than anything else can.

68. **Quhilk**, i.e. the perfect prudence and wisdom for which the jasper is the sign. **makis men**, &c., makes men always to reign in honour, and happy and strong to win the victory over all vices and every spiritual foe.

Page 45

Line 74. **sciens** is equivalent to the virtues that the jasper is believed to stand for, and means moral and spiritual as well as physical science.

75. **It is ryches**, i.e. **sciens**, or that which the jasper signifies, is riches that endure for ever.

76. **Quhilk moith**, &c., moth nor moisture nor anything else that causes things to decay or rust can rub or wear away. See *Jas.* v. 2-3.

77. **To manis saul it is**, i.e. the divine wisdom of which he is speaking is.

81. **na gud can**, no good does.

86. **ignorantis**, persons who are ignorant; the word is plu.

94. **ryches**, here worldly riches are meant. **byd**, wait for, desire, expect.

Page 46

(b) *The Trial of the Fox*

The Trial of the Fox is one of the "Morall Fabillis of Esope the Phrygian", Henryson's best and most characteristic work.

Line 102. **lansand ouer ane law**, dashing over a hill.

103. **Than start he vp**, i.e. the fox.

104. **he bure**, i.e. the unicorn carried.

113. **he braid**, he spread or opened out, or unfolded.

121. **Lattis yow**, &c., gives you to know that even forthwith he intends to-morrow, &c.

Page 47

Line 130. **gers growand**, grass growing. *Gers* is an example of metathesis.

136. **withouttin moir**, without more ado. *Moir* is used instead of *mair* for the sake of the rime.

138. **Lowrence**, the fox. **to me . . . leirit**, to me taught.

141. **payntit coit armour**, painted coat of armour, with allusion to his spots.

142. **Fensit the court**. Fencing the courts was usually done in the King's name by the use of a particular form of words. "This custom," observes Jamieson, "after falling into disuse in the courts of law, has been hitherto retained in the service of Brieves before the Macers in the following words: 'I fence and forbid in our sovereign Lord's name and authority, and of the Judges here present, &c., that none presume or take upon hand, to trouble or molest this court, nor make speech one for another, without leave asked and given under the pain of law'—*Juridical Styles*, i. 371-2." Here the phrase would apparently simply mean, he opened the court.

142. **as of the law effeirit**, as it belonged to the law to do; i.e. after the use and wont of the law.

143. **couth lour**, could lurk, or crouch down with a view to escaping observation.

Page 48

Line 145. **Ryifand**, pulling, tearing at.

(e) *The Abbey Walk*

156. **ane Abbey**, probably Dunfermline Abbey is meant. Another reading of this line is, "In to ane Abbey that was fair to se".

159. **On cace**, by chance.

161. **quhat**, whatsoever.

167. **gudis** is a disyllable.

Page 49

Line 171. **in writ**, the Scriptures.

173. **Thobe**, Tobit.

179. **haif ane halt**, hast a limp.

182. **repreif by skill**, reprove with knowledge.

184. **Spurn nocht**, &c., kick not thy foot, &c.

187. **mon**, must. The word also occurs as *man* and *maun*.

189. **to nane suspect**, none can suspect, or suspected by none.

191. **lord attour the laif**, lord above all others.

Page 50

Line 201. **mak the boun**, make thyself ready.

203. **heich**, exalt. An older form is *he*, as below.

204. wilfull, lonely, forlorn. Icel. *villa*, error; *villa*, to lead astray, beguile. See Dr. Morris, Glossary to *Alliterative Poems*, sub "Wylle".

209. heis, exalts. law, low, humble. lawis, humbles. he (hairtis), high or proud (hearts). Cp. *Luke*, i. 52.

2. Dunbar

Page 51

(a) *The Ballad of Kynd Kittok*

Line 1. **rycht gend**, very playful or frolicsome.

2. **fell**, hill. **Falkland fell** is some imaginary place in an imaginary France. It may have some reference to Falkland in Fife, where Dunbar was frequently in attendance on the King.

4. **ane caldrone cruk**, a cauldron crook. The *cruk* is the hook which hangs upon the sway over the fire and on which the *cauldron* is hung. Sometimes it has a chain attached to it so that the cauldron may be raised or lowered. From its position the *crook* is soon covered with a coating of grime or soot: hence the phrase "as black as the crook". But when the crook is scraped and polished or when the **kell**, the encrustation of grime or smoke, is removed, the crook is clear under the **kell**. Hence the words *cleir vnder kell*. **Scho wes lyk ane cruk**, &c., means that Kittok had a face that was always covered with grime and dirt—"as black as a crook"; but under this she had a clear complexion. Editors have missed this meaning. *Kelle*, a net, is apparently a different word.

5. **Thay threipit**, they maintained.

6. **Eftir hir deid**, &c., after her death she was not afraid, &c.

7. **the hie way dreidles**, &c., by the highway to heaven she went fearlessly.

8. **elrich well**, weird and eerie, because haunted by elves and other spirits.

10. **Ane ask rydand**, a newt riding.

13. **Quhill**, &c., until it was near evening.

14. **scho had hap**, &c., she chanced thus to be borne to her shelter or inn.

15. **it nychtit thame thair**, the darkness of night fell upon them there.

17. **drank our mesur and mair**, drank over measure—i.e. too much—and more [than too much].

Page 52

Line 18. *quhill the morne at none*, until morning at noon, and *raiss airly*. If she slept till noon, she could not rise early in the usual sense. The meaning must be that she rose early or quickly after awaking.

20. *acho stall prevely*, she stole secretly, i.e. without being noticed.

21. *hir lattin in*, allowed to get in or to slip by unnoticed. *luch his hairt sair*, laughed till his heart was sore.

25. *held at stryfe*, quarrelled with.

33. *yeld wrang*, got drunk.

Page 53

(b) *Ane Ballat of Our Lady*

This ballad is given in order to illustrate the influence which the Latin language was at the period having on Scots literature and the Scots language. Many of the men of the period not only spoke and wrote Latin, but also thought in Latin. It is from that language that a great part of the words in the ballad come. See the Glossary.

Line 42. *Lucerne in derne*, lamp in darkness to reveal by divine glory and grace . . . the angelical reign.

44. *Hodiern*, modern, &c. Cp. Yesterday, to-day, and for ever (*Heb. xiii. 8*).

46. *Our tern inferne*, our infernal suffering, i.e. pains in hell.

50. *Yerne*, earnestly; an adverb qualifying *guberne*, govern.

51. *Of reuth*, &c., of pity both root and stream.

Page 54

Line 56. *All thing maling*, all things malign. *Thing* is frequently used for the plu. *thring*, thrust, crush.

57. *his signakle*, His sign, i.e. His cross.

61. *but makle*, without spot, immaculate.

68. *Our wyss pawyss*, our sure shield. *Wyss* is probably for *iwiss*, safe, sure, certain; *pawyss*, O.Fr. *pavois*, a broad shield.

69. *feyndis trayne*, allurement of the fiend.

71. *To God gret suffragane*, to God great helper. *Suffragane* is not from "*suffrage*, prayer, or prayer for the dead", as is usually said, but from the Low Latin *suffraganeus*, a bishop subject to a metropolitan, i.e. an assistant bishop or the helper of an archbishop, from whom he took his orders and whose work he did. See Du Cange.

75. That bair the gloryuss grayne, that bore the glorious seed. *Grayne* does not here mean "the branch of a tree" or the stem of a plant, but simply grain, i.e. seed. *The gloryuss grayne* are the glorious redeemed, and the Virgin may be said to have borne them through being the mother of Christ. *Grayne* may also, and probably does, stand for Christ Himself.

Page 55

Line 79. *Godis celsitud*, God's greatness, might.

80. *Hospitall rial*, royal hostelry, inn.

(c) *No Tressour availis without Glaidnes*

The two lines in small type may have been written by a different hand. They occur only in one MS., and seem to have been inserted not as part of the original poem.

88. *Be mirry, man!* Similar advice is given in *Ratis Raving*:

"Be blycht and besy, quyk and smert,
And lat na langour throw thi hart.
Bot fle langour and ydilnes,
Quhilkis bringis disspar and hevynes."

—iii. 231-4.

96. *Mak the gud cheir of it that God the sendis*, make thee good cheer of that which God sends thee.

97. *For warldis wrak*, worldly goods or property. *wrak*, wreckage, also trash, refuse of any kind. *but welfair*, without good cheer or happiness of mind. The meaning of the line appears to be "without inward happiness the riches of the world avail nothing".

98. The only good is not in having but in using [wisely].

99. The meaning of this is somewhat doubtful. Lit. it is—All that remains thou canst enjoy or make use of only with sorrow. This may mean that riches breed care, that all that a man has which he cannot use wisely is only a cause of anxiety and trouble.

Page 56

Line 102. *of confort set*, &c., set all thy sails of comfort, i.e. gather in everything that makes for peace of mind and gladness of heart.

105. *famows folkis*, with men of reputation.

106. *and humyll*, &c., be lowly in appearance, avoid vain show, shun ostentatious display.

110. *Quho levis mirry*, i.e. contentedly, with a quiet, peaceful, serene mind.

114. *thair selfis ar bair*, without inward resource.
 117. *thair wyunning*, refer to *gudis* of l. 113; another reading is *thy wyunning*.
 120. *wraik* is the same as *wrak* of l. 97, p. 55.
 124. *Ane raknyng*, &c., a just reckoning comes from a small account.

Page 57

(d) *Of the Changes of Lyfe*

Line 130. *a sentence convenable*, a sentence giving a fitting, true, or an accurate description of the uncertainty of worldly things.

"The life of this world es full unstable,
 And ful variand and chaungable,
 Als es sene in contrarius manere,
 By the tymes and vedirs and sesons here."

—Hampole, *P. C.*, 1412-15.

136. *als fresche*, &c., refers to the old proverb, "April sud come in like an adder and gang oot like a peacock's tail".

144. *wynter bene*, winter is or comes, or has been. The use of *bene* is curious, but cp. *byne*, p. 58, 151. The use is comparatively frequent in Dunbar's writings.

Page 58

(e) *Now Fayre, Fayrest off Every Fayre*

This is also entitled: "A Poem on the Marriage of Margaret, sister of Henry VIII, to James IV of Scotland". It is given also under the heading, "To the Queen Margaret on hir Arrival at Holyrood on the 7th of August, 1503". The music to which it was sung is also given.

Line 151. *that byne*. See note to l. 144 of preceding piece. *Byne* here rhymes with *Quene*.

163. *sone beme*, another reading is *sone beine*. The entire line seems to be out of joint.

3. Gavin Douglas

Page 59

Line 5. *patroun*, patron.

8. *A per se*, incomparable, unique, or unmatched. Lit. like the letter *a*, which in almost all languages has the first place and by itself makes a word.

9. **sweit soura**, sweet source.

15. **the list**, it listeth or pleases thee to write. **do**, to, a periphrastic use of the verb frequent in the 16th century. Cp. G. Smith, *Specimens of Mid. Sc.*, xliii. 5, and Oxford Dictionary, sub. *do*.

16. **all wther**, &c., all other kinds of writing, poetry.

19. **dull forhede and wane**, dull forehead and thought.

20. With uncultured powers and barren empty brain.

Page 60

Line 24. **And at ye knaw**, and that ye may know. *Knaw* is the 2 *per. plu. subjunctive*.

27. Though this my work be a very poor return.

31. **Henry Lord Sanct Clair**. "Henry Saint Clair of Dysert, by a special Act of Parliament in 1488-9, was recognised as 'Chieff of that blude' when created a baron, and 'thairfor that he be callit Lord Sinclair in tyme to come'."—Small, vol. ii, 299.

35. As nearly related to his Lordship by blood.

38. **nor anis**, &c. Nor once saying yes, or fully agreeing.

42. **innative**, innate.

45. **Ptolome**, Ptolemy I, King of Egypt, surnamed Soter (the Preserver), the great patron and promoter of literature and science. He founded the Museum and Library at Alexandria, both of which were greatly enlarged by his son Ptolemy II, surnamed Philadelphus. It is doubtful which of the two—father or son—was the greater patron of letters and to which Douglas here refers.

47. **Quhat so it be**, whatsoever it (this book) may be.

48. **language**. See note to l. 1, p. 9.

Page 61

Line 50. **beawschiris**, &c., Good sirs, by your leave.

51. **or ye repreif**, before you condemn.

58. Yet not so completely do I refuse to use the English tongue.

63. **Quhar scant**, &c., where the Scottish tongue is wanting or defective.

65. **foutht of langage**, fulness or wealth of language.

4. Murdoch Nisbet

Page 62

(a) *Parable of the Prodigal Son*

The passages which follow are taken by permission from the edition of Nisbet's *New Testament* published by the S.T.S.

Line 4. **departit**, divided.

6-7. **went furth**, &c., took his journey (A.V.).

8. **his gudis**, &c., his substance with riotous living (A.V.).

8-9. **And eftir that**, &c., and when he had spent all, there arose a mighty famine in that land; and he began to be in want (A.V.).

11. **drew him**, joined himself to a citizen (A.V.).

13. **his toвне**, his fields. Lit. farm, or the fields of his farm. **he couatit**, would fain.

15-16. **And he turnit agane into him self**, and when he came to himself (A.V.).

17. **has plentee of laaues**, have plenty of loaves. Cp. have bread enough and to spare (A.V.).

20. **synnyt into**, sinned against (A.V.).

Page 63

Line 23. **on fer**, afar off.

41. **for he resauet**, because he hath received (A.V.).

48. **destroyit his substance**, hath devoured thy living (A.V.).

49. **to him**, for him.

Page 64

(b) *The True Vine*

Lines 55-56. **ane erd telare**, a tiller of the earth, a husband-man.

59. **for the word**, because of the word. See above, p. 63, l. 41.

61. **bot it**, unless.

63-64. **Quha that**, he that.

64. **this**, this man.

Page 65

5. Burgh Records of Aberdeen

(a) *The Procession on Candlemas Day*

Line 2. **ald lovabile**, &c., old laudable custom and usage of the burgh; *lovabile*, from O.Fr., *louable*, praiseworthy.

6. **Candilmes day**, February 2, the Feast of the Purification of the Virgin Mary, and called Candlemas because on that day candles are blessed and carried in procession before Mass is celebrated.

6-7. **quhilk auld and louabile**. The earliest reference in the Extracts goes back to the year 1442, but they are then not spoken of as if for the first time.

11. **the said procession**. The order of the procession, though at times the subject of dispute, seems on all occasions subsequent to this to have been the same as that here prescribed.

13. **the Offering in the Play**, sometimes called the "Offerand of Our Lady at Candilmes". What the play was is not exactly set down. The mention of pageants to be provided for the procession suggests that the procession itself was the play.

19. **Pageants**. These were sometimes processions with banners and masques supporting the character of some scriptural, religious, or classical personage or event. At times, too, the procession was accompanied with actual pageants or the performance of certain plays in the modern sense of the words. Such was the case at York on Corpus Christi day. The Crafts there had a series of forty-eight plays or pageants. These were distributed among the various Crafts who undertook their production on the Festival, at one or more of the twelve stations where they were appointed to be performed along the route taken by the procession. The same seems to have been the case at Halifax, Coventry, and Chester. At Aberdeen the pageants seem to have been for the most part processions with men dressed up to represent certain personages or events. Here and there there appears to have been acting, but not much.

In his poem "Blyth Aberdein" Dunbar describes a pageant, which he probably saw, held in Aberdeen to welcome Queen Mary on one of her visits to that city. The following verses refer to the pageant:—

And first Hir mett the burgess of the toun,
 Richlie arrayit as become thame to be,
 Of quhom they chesit four men of renoun,
 In gounes of velvet, young, abill, and lustie,

To beir the paill of velvet cramasé
 Abone Hir heid, as the custome hes bein;
 Gryt was the sound of the artelerie:
 Be blyth and blisful, burgh of Aberdein.

Ane fair processioun mett hir at the Port,
 In a cap of gold and silk, full pleasantlie,
 Syne at hir entrie, with many fair disport,
 Ressavit hir on streittis lustilie
 Quhair first the Salutatioun honorabily
 Of the sweitt Virgin, guidlie mycht be seine;
 The sound of menstrallis blawing to the sky:
 Be blyth and blisful, burgh of Aberdein.

And syne thow gart the Orient Kingis thrie
 Offer to Chryst, with benyng reverence,
 Gold, sence, and mir, with all humilitie
 Schawand him King with most magnificence;
 Syne quhow the Angill, with sword of violence,
 Furth of the joy of Paradice putt clein
 Adam and Eve for inobedience:
 Be blyth and blisful, burgh of Aberdein.

And syne the Bruce, that evir was held in stour,
 Thow gart as Roy cum rydand under croun,
 Richt awfull, strang, and large of portratour,
 As nobill, dreidfull, michtie campiou;
 The [nobill Stewarts] syne, of great renoun,
 Thow gart upspring with branches new and greine,
 Sa gloriouslie, quhill glaided all the toun:
 Be blyth and blisful, burgh of Aberdein.

Syne come thair four and twentie maidinis ying,
 All claid in greine of marvelous bewtie,
 With hair detressit as threidis of gold did hing,
 With quhit hattis all browderit rycht bravelie,
 Playand on timberallis and syngand rycht sweetlie;
 That seimile sort in ordour weill besein,
 Did meit the Quein, hir saluand reverentlie:
 Be blyth and blisful, burgh of Aberdein.

The streittis war all hung with tapestrie,
 Great was the press of peopill dwelt about,
 And pleasant padyheanes (pageants) playit prettilie;
 The legeiss all did to thair Lady loutt,
 Quha was convoyed with ane royall routt
 Off gryt barrounes and lustie ladyis [schene];
 Welcome our Quein! the commons gaif ane schout:
 Be blyth and blisful, burgh of Aberdein.

20. **the Messing**, the Messenger, Gabriel, the Angel of the Annunciation. See *Luke*, i. 26-8.

20. **Symeon**. *Luke*, ii. 25-35.

21-22. **ijj Kingis of Cullane**, the Three Kings of Cologne, or the Three Magi who came from the East, following the Star to Bethlehem, and who are supposed to have been buried at Cologne.

23. **the Thrie Knichtis**, the Three Knights—probably SS. George, Maurice, and Sebastian.

23-24. **Sanct Brid**, S. Bride or Bridget of Ireland.

24. **Sanct Elene**, S. Helen or Helena, the mother of Constantine the Great.

Page 66

Line 25. **the Tua Bischopis**, S. Ambrose, bishop of Milan, and S. Augustine, bishop of Hippo, who are usually placed at the head of the Bishops of the Latin Church.

(b) *Corpus Christi*

Corpus Christi. The religious festival of Corpus Christi or of the Blessed Sacrament was instituted by Pope Urban IV in the year 1264, and appointed to be held annually on the Thursday after Trinity Sunday. The original form of its ceremonial was merely processional, and is supposed to have been an imitation of the solemn march of the Ark under the ancient Law on certain extraordinary occasions. The office for the festival was drawn up by S. Thomas Aquinas. At Rome the ceremonies of the day began with High Mass. This was followed by a solemn procession in which the Pope himself appeared carrying in his own hands the pyx, in which were the sacred elements. The clergy of all ranks—cardinals, bishops, priests, and all others—took part in the procession clothed in their robes. The procession at Rome was imitated elsewhere, and soon became exceedingly popular. At York there was formed in 1408 a Gild having for its purpose the right ordering of the procession, and, though it only lasted for about 135 years, upwards of 16,850 persons are shown by its Register to have joined it. By and by, plays were added to the procession. The verses cited above would seem to show that there was some acting in the pageants which were got up to welcome Queen Mary's arrival in Aberdeen, but not much, and the pageants seem for the most part to have been merely processional, with men dressed up to represent the personages or events mentioned.

40. **copy in write**, copy in writing—from Edinburgh.

Page 67

Line 53. nearest the Sacrament, the place of honour. The sacrament was carried in the pyx.

56. *craftis* were associations of men pursuing separate callings acting under constitutions provided for them by Seals of Cause or Charters granted to them by the Magistrates and Town Councils. They were similar to modern Trade Unions, and, like them, had for their specific purpose that of protecting and promoting their trades, a restriction which they did not always or willingly observe.

59. *jai v° and x yeris*, 1510 years. The statute was old then. It was old also at the earlier date of 1442. See note to p. 65, l. 6.

76. *Sanct Bestian*, S. Sebastian. He was a citizen of Narbonne, and in great favour with the Emperor Diocletian, who made him commander of the first cohort of prætorian guards. During the persecution he was betrayed to the emperor as a Christian. Diocletian at once ordered him to be led to an open plain, and to be shot at as a target by the soldiers. At night he was found by one of his friends to be still alive. In a few days he recovered, and standing on the Steps of Elagabalus, at the approach of the emperors he said to them: "The pontiffs of the temples deceive your majesties by suggesting that the Christians are adversaries of the State. They never cease to pray for your empire and for the safety of the Roman army." Diocletian ordered him to be taken to the riding-school of the palace and flogged to death. His body was flung into the Cloaca maxima, the great sewer of Rome, lest the Christians should treat him as a martyr. But Lucina, a religious lady, took it up and buried it in the Catacombs. He is the patron of soldiers.

77. *Sanct Lowrance*. S. Lawrence was a deacon and martyr at Rome. His persecutors asked him where the treasures of the Church were. He promised to show them. Next day he brought the poor, and pointing to them said: "These are the treasures of the Church". He was roasted to death on a grid-iron, and mocked his tormentors, saying, "It is now roasted, turn me and eat".

Page 68

Line 78. *Sanct Stewin*, S. Stephen, the first martyr. See *Acts*, vii.

79. *Sanct Martyne*, S. Martin. He was born at Sabaria in Hungary, but brought up at Pavia in Italy. When ten years old he ran to the church and demanded to become a cate-

chumen. Four years later, being the son of a veteran—his father being a military tribune—he was compelled to serve as a soldier under the Emperors Constantine and Julian. Though not yet baptized he abounded in good works. Once in mid-winter he met a poor man bare of clothing, begging outside the gate of Amiens, but no one regarded him. The young soldier had nothing but the cloak he had on; so snatching his sword, he cut it in two and gave one half to the beggar. Some of the bystanders began to laugh, for Martin cut a sorry figure with his damaged dress; others sighed deeply, because they had done nothing of the sort when they might have done it at less inconvenience. Next night, while sleeping, Martin saw Christ clad in the portion of his cloak which he had given to the beggar, and heard Jesus saying to the angels, “Martin, yet a catechumen, has covered me with this garment”. Many other things are told about him. After his baptism he rose to be bishop of Tours, and was regarded as one of the patrons of France.

80. **the Coronation of Our Lady**, i.e. of the Virgin Mary. According to an ancient Christian belief, “Our Saviour assumed and took up unto Him His blessed Mother Mary into heaven, both body and soul, and crowned her Queen of bliss”.

81. **Sanct Nicholes**, S. Nicholas, bishop of Myra and Confessor. A citizen of Patara in Lycia, and born of noble lineage, after the death of his parents he was haunted by a voice saying, “Except a man forsake all that he hath, he cannot be my disciple”. A neighbour of his came to such dire want that he resolved to expose his three daughters to dishonour, hoping in this way to obtain an unhappy living. When this came to the ears of Nicholas, he for three nights threw secretly into his neighbour’s house a quantity of gold wrapped in a cloth. When the man arose and found the gold on each of the three mornings, he rejoiced greatly and thanked God. He then gave his daughters in marriage, and saved them from the infamy to which he had had thought of exposing them. Soon after the See of Myra became vacant, and the bishops of the province being met together to elect a successor to the See, a divine voice broke in among them and told them to consecrate to the See him whom they should first find at the church doors at the hour of matins. The man they found was Nicholas, and he was accordingly appointed bishop. On one occasion a number of sailors, being in great peril on the sea, cried to Nicholas for help. He immediately appeared to them, saying, “Well, ye called me; here I am”, and at once set about their deliverance. The stories or legends told about him are numerous. He is the patron of scholars and sailors, of the empire of Russia, and of Aberdeen. The three bags of gold he threw into his neigh-

bour's house are represented by the three golden balls which hang as the sign of a pawnbroker. He is also known as Santa Claus.

82. **Sanct John**, the Apostle S. John.

83. **Sanct Georg**, S. George. He was a native of Cappadocia, living in the time of Diocletian, born of Christian parents, and a tribune in the army. When travelling to join his legion he came, it is said, to the city of Selene, in Libya, which was at the time greatly distressed by the ravages of a monstrous dragon, which every morning issued from a neighbouring marsh, entered the city, and devoured the flocks and herds of the people, who had fled for refuge within its walls. Every day two of the children of the city had to be given to the dragon. They were chosen by lot. The lot fell upon Cleodolinda, the daughter of the king. George saw her on her way to give herself up to the monster, and seeing that she wept, he asked her the reason. He was told about the dragon and its ravages, and what had befallen her and whither she was going. He at once undertook to slay the dragon. He did so, and the people, who until then had been pagans, embraced the Christian faith. Those who wish to read his legend will find it in, among other volumes, Mrs. Jamieson's *Sacred and Legendary Art*, where it is briefly and well told, or in the *Aurea Legenda* by Voragine, where it is told at greater length. St. George is the patron of England, of soldiers, and of armourers.

85. **The Bearmen of the Croce**, the bearers of the Cross.

6. Hector Boece

(a) *The White Bulls*

Line 3. **Dolorus Montane**. It is also called Snawdon or Snowdon, from which the Snowdon Herald takes his name. In Paisley Snawdown has been corrupted into Sneddon. The name does not mean a mountain covered with snow. The meaning of it is probably wet or oozing land.

Page 69

7. **first table**, first map.

8. **quhit bullis**, white cattle, which at one time seem to have been fairly numerous in Scotland.

19. **and sa impacient**, so impatient were they in captivity.

20. **importable doloure**, unbearable sorrow.

21. **invadit thir bullis**, attacked these cattle.

22. **terrible preis**, terrible force.

31. *debait himself*, defend himself.

33. *lap afore*, leaped before.

Page 70

Line 42. *Cumarnald*, Cumbernauld. They are found now only in Cadzow Wood, at Hamilton.

(b) *Our Eldaris*

44. *eldaris*, forefathers.

51. *wer nocht siftit*, i.e. into coarse and fine.

60. *steirkis*, bullocks.

Page 71

Line 61. *libbit*, castrated.

62. *quiokis*, young cows.

69. *Thay disjunit*, they breakfasted.

72. *empesche thaim*, prevent them.

7. John Bellenden

Page 72

Line 9. *brig of tre*, bridge of wood.

Page 73

Lines 33-34. *his remanent companyeouns*, the rest of his companions.

38. *eschewe schame*, avoid shame.

41. *bront and furie*, shock and fury. *Bront* is usually used by Bellenden to denote the front rank of an army.

44. *vnbet doun*, unbroken down.

Page 74

Line 54. *offendit to thaim*, offended against them, or offended them.

Page 75

8. The Complaynt of Scotlande

This work, which was written and published in France, and long thought to be original, is an adaptation, if not a translation, from *Le Quadrilogue Invectif* of Alain Chartier. The author has also been indebted to Saint Gelais, Bishop of

Angoulême, the author of a version of Ovid's *Epistles*. It begins with an address to the Queen Dowager of Scotland, "the Margareit and Perle of Princessis", followed by a "Prolog to the Redar". The first part of *The Complaynt* treats of the mutations of monarchies and the approaching end of the world. Next comes an interlude in the shape of what is called a Monologue Recreative, in which the author relates the circumstances that interrupted his discourse, and introduces what he knows about Cosmogony, Botany, Native Songs, Dances, and Popular Tales, &c. Then follows the second part of *The Complaynt*, in which is given an account of the Author's Dream of Dame Scotia and her Complaint against her three sons, "callit the thre estaitis of Scotland". Though professing to be written in "domestic Scottis langage", the work abounds in Latinisms and Gallicisms.

Lines 3-4. *barbir agrest termis*, barbarous rustic words.

5. *fardit ande lardit this tracteit*, painted and stuffed this tractate.

16-17. *lang tailit*, Modern Sc. *lang nebbit* = Johnson's "sesquipedalian".

Page 76

Line 27. *vords of antiquite*. Gavin Douglas, as we have seen, says something of the same kind, and makes almost as free a use of *lang taillit* words as the author does here in this tractate.

The following extract from the preface to the *Rolment of Courtes*, written by Abacuck Bysset, servant to Sir Johne Skeane, in the reign of Charles I, may be compared with this passage from the "Prolog": "I haue nocht bene copious in langaige be far drevin uncouth evil placed termes, and multiplicitioun of wordis be paraphrases and circumloquitoun of speich, silogismes and refutatioun of argumentes be parablis or comparisouns. Nor haue I adhered to auld proverbis or bywordis, fair flatterand fenzeit and allurand fictiouns, uttered by archdiaciens, maid up, contrefait, and fraising langaige, nor have I used minyeard nor effeminate tantling invectiue nor skorneful wordis, vane saterik, or lowse wowing and waunting speiches. . . . Bot be the contrare I haue writtin reuerendlie and spairinglie, usand my awin maternal Scottis langaige or mother toung as we call it, in als pithie, schorrt, and compendious termes and clene dictionare."

(b) *The Fyrst Cheptour*

39. *depe fosse*, deep ditch.

40. *in ruuyn*, to ruin.

42. *be dreddour*, by fear.

Page 77

Line 50. *reches*, riches.

61. *quhil thai be ascendit*, until they reach.

69. *suppedit and spulye*, undermine and destroy.

Page 78

75. *nynyue*, Nineveh.

9. Sir David Lyndsay

(a) *From the Dreme*

COMPLAYNT OF THE COMMOUNWEILL OF SCOTLAND

The *Dreme* is a poem running to about 1100 lines, in which the author is represented as falling asleep, and in his sleep being visited by Dame Remembrance, whom he accompanies

“Doun throw the Eird, in myddis of the center
Or ever I wyste, in to the lawest Hell”,

where he is shown many men and women of the past after the manner of Virgil and Dante. They then visit the moon, the planets Mercury and Mars, the nine spheres.

“Than montit we, with rycht fervent desyre,
Up throw the hevin callit Christallyne,
And so we enterit in the Hevin impyre.”

From thence they revisit the earth and have vision of all its kingdoms, arriving at last in Scotland, when the poet begins to discourse on the causes of its poverty and misery.

2. *a bousteous berne*, the Commonwealth of Scotland.

5. *visage leyne*, lean visage.

Page 79

Line 13. *have ane feill*, know.

15. *so disgysit*, so altered for the worse, so changed as to be almost unrecognizable.

17. *so supprysit*, so oppressed.

18. *The quhilk*, whom.

31. *haith*, hes, has. The termination *-ith*, as in Knox, is comparatively frequent in Lyndsay, and is probably an indication of the influence of the English language.

Page 80

Line 36. **In to the South**, the South of Scotland.

39. **ane lelll man**, &c., an honest man from a thief. Notice the peculiar use of *be* (by) = from.

45. **Thai sweir swyngeoris**, those lazy rascals. **non heid**, no heed.

49. **Pat Policye**, put Policy.

Page 81

Line 58. **Nor I wate nocht**, nor know I not. **I suld me mene**, I should complain.

(b) *The Blak Viritie*

These lines are part of a dialogue between Pauper and Diligence, in which the former shows how by the oppressive customs and laws of the country he has been reduced to poverty.

65. **the blak veritie**, the dismal truth about himself and how he has been reduced to the condition in which he is.

66. **and ane hoir**, and hoary, i.e. old and hoary with age.

73. **Nane tydier**, &c. There were none more handsome in the town of Ayr. Ayrshire was then, as now, noted for its breed of cows.

78. **was baittand**, was eating, feeding.

79. **hyreilid**, "the hereyield horse", a fine extorted by the landlord on the death of his tenant.

Page 82

Line 80. **The Vickar tuik the best cow**—the corps-present. This, as Dr. M'Crie (*Life of Knox*, i. 394) points out, was a forced benevolence, not due by any law or canon of the Church, at least in Scotland. It was demanded by the vicar over and above the ordinary dues exacted for interment. This perquisite was demanded at each death in the family, and from the Pauper he took three:

"Ane for my father, and for my wife ane uther,
And the third cow, he tuke for Mald my mother".

So he says further on in the Satyre.

88. **Thair umest clayis**, the uppermost cloth. Here it was apparently a cloak of *rapploch gray*, a coarse woollen stuff of a gray colour. This exaction was not peculiar to Scotland or to the vicar of a parish. When Bishop Leslie was liberated

from the Tower of London the Gentleman porter of the Tower "retained" (says the Bishop) "my satin gown as due to him, because it was my *uppermost-cloth* when I entered the Tower".

10. Hamilton's Catechism

As already said, this consists of a series of Homilies on the Ten Commandments and other subjects. It was written by at least two hands and probably at the suggestion of Archbishop Hamilton. Its main object was to controvert the teaching of the Reformers. It is admirably written but died at its birth. A portion of the volume was ordered to be read to the congregations in the churches every Sunday, and, in order that the people might not be moved to ridicule or to smile at the reader because of his stumbling and blunders, every reader was strictly enjoined to study and rehearse before entering the pulpit the portion he was to read.

(a) *The First Command*

Page 83

- Line 11. *lesum warkis*, lawful works.
 12. *as ony*, as on any other day; "on" is omitted.
 13-14. *nocht commandit haly day*, not appointed, &c., in the Calendar of the Church.
 15. *berish—erde*, the two words are equivalents and mean, to inter.
 23. *in special*, separately.
 25. *damnable*, hurtful.

(b) *The Third Command*

Page 84

- Line 35. *temporal geir*, worldly goods.
 47. *carting and dysing*, card-playing and throwing the dice.
 54. *loif and thank*, praise and thank.

Page 85

11. John Knox

S. Giles' Day, 1558

Line 4. *Sanct Geillis day*, September 1.

6. *marmouset*, monkey-like. Cotgrave has *marmot*, a marmoset, or little monkey; also *marmotte*, a she marmoset, or she monkey. The etymology of *marmot* is uncertain.

8. **James Carmichael.** For many years he was one of the magistrates of Edinburgh. He filled the office of Dean of Guild from October, 1552, to 1553, from 1555 to 1556, and from 1557 to 1559. In his official capacity he had charge of the "Kirk werk", that is of looking after the preservation of S. Giles' Church and taking charge of the jewels, the gold and silver candlesticks, eucharists, chalices, and other precious things belonging to that church—all which were ruthlessly disposed of by order of the Council (including the *arm-bane* of Sanct Geill, or rather the ring with "ane dyamant stane, quhilk wes on the fingar of the forsaid arme of Sanct Geill") in October, 1560.—Laing.

Page 86

Line 13. **Quein Regent**, Mary of Lorraine, wife of James V and mother of Queen Mary.

16. **Canno Croce**, one MS. gives "the Comone Croce". Laing suggests that the Cross referred to was probably the Girth Cross, at the foot of Canongate, near Holyrood. Arnot, however, mentions S. John's Cross, and also a third, near the Tolbooth (*Hist. Edinb.*, 304).

18. **betuix the Bowes** apparently means between the West Bow and the Nether Bow, the two principal gates of the Old Town.

26. **David Forress.** He held the office of General of the Conzie House, or Mint.

27-28. **fearing the chance to be dune as it fell**, fearing that things would turn out as they actually did.

35. **that was provided, &c.** It was to prevent the image falling that it was fastened to the bier with iron nails.

39. **Some brag maid, some threats were made by, &c.** Observe the inversion in the sentence.

Page 87

Line 42. **dadding, thumping, knocking.** to, on.

47. **Pynckey Clewcht**, the battle of Pinkie, fought September 9, 1547, where the Scottish forces were routed by the English under the Earl of Hertford, afterwards Duke of Somerset, Lord Protector of England.

50. **crosses**, crosses carried in procession.

54. **first gate the house**, first reached, &c.

12. Lindsay of Pitscottie

Page 88

Ane Mirakill Sen

Line 1. **the king**, James IV. **Lythtgo**, Linlithgow.

4. **send him good chance**; he was on his way to the field of Flodden.

7. **bottouns**, long boots.

8. **great of his lege**, the calf of his leg.

12-13. **beld and bair**, bald and bare.

20. **grouffingis**, in a stooping position.

Page 89

Line 29. **for and thow do**, for if thou do; *and* = if.

33. **panssit on thir wordis**, thought on these words.

35. **in presentis**, in presence.

37. **comprehendit**, apprehended.

41. **harrott**, herald. He was afterwards Lyon King at Arms.

13. Alexander Montgomerie

Montgomerie's principal poem is the *Cherrie and the Slae*. The one selected is one of the best of his shorter poems, and appears to have been exceedingly popular. So popular was it with the "menstrallis" and with the people, that the authors or author of "*Ane Compendious Buik of Godly and Spiritual Sangis changeit out of prophaine languis in godly sangis for avoiding of sin and harlotry*" selected it for adaptation. As Dr. Cranstoun, the editor of Montgomerie's poems, remarks: "A single stanza will be sufficient to show the nature of the 'gude and godlie' change effected thereon:—

"Hay now the day dallis,
Now Christ on vs callis,
Now welth on our wallis,
Appeiris anone:
Now the word of God ringis
Whilk is King of all Kingis
Now Christis flock sings
The nycht is neire gone!"

Page 90

Line 13. **The turtill**, &c. The turtle-dove was celebrated for the constancy of its affections.

15. **Hir pairtie perseuis**, her mate pursues.

19. **Hie tursis**, &c., carry high their horns.

Page 91

Line 36. *fone*, *foes*. It appears also as a singular.

"Fra that they knew that he was Venus *fone*."

—Rolland's *Court of Venus*, ii. 331.

Page 92

14. Burgh Records of Edinburgh

(a) *Silver Wark*

Line 3. *silver wark pertenyng to the gude toun*. Edinburgh was more fortunate than many places in connection with the jewels and gold and silver of its church. In England, for instance, they were all laid hands upon by the Crown. When the Reformers were drawing near to the city in 1559, the Town Council became anxious about the safety of the jewels and vestments and other graything of the church, and entrusted it to the keeping of certain of their number, who all promised to do "thair utter diligence for keeping thair of". "The names of the honest men", says an extract dated June 27, 1559, "quha ressauit this geir in keping:—*In primis*, to James Barroun, merchand, the ewchareist; item, maister Thomas M'Calyeane, the arme of Sanct Geill; James Young, the tua maist chandlaris of syluer; Michael Gilbert, tua lytill chandlar of sylwer; Johne Charterhous dene of gild, the mekill croce with the fute; Alexander Guthrie, ane challice with the patene and spone; Thomas Thomsoun, tua crowattis with the cresum stoke; James Carmichael, tua censuris and the schipp; Alexander Barroun baillie, the round ewcharist, quhilk hail jowallis are of the wecht specifyt in the act maid the sevint day of Januar, the yeir of God 1558 yeirs, and insert in the same buke." [The following is the record on January 7, 1558: "relict and arme of Sanct Geill with the bane and paper, with ane dyamant on the litill figur of the said arme, and fourte perle and sevintene stanis, all weyand fyve pund thre vnce and ane half; the silver croce by the fute weyand sex pund four vnce and ane half; item, the fute of this croce fillit with pik and uther mettall within the same to cause it to stand, weyand ten pund nyne unce; tua crowattis weyand twentie tua vnce; ane challece with the patene of syluer weyand threttie tua vnce and ane half, quhair of the spune weyis half ane vnce; tua chandlaris of syluer, weyand sevin pund four vnce; tua sensairis weyand togidder thre pund fyvetene vnce; ane ship for insense, sex vnce."] Among the vestments enumerated in the minute of June 27, 1559, are "the sacrament clayth with Saint Gelis cloke of welwote droppit with gold, with the pendicle of reid

crammesye welwote, alias callit the waill; ane pail of reid saten with ane kaip of clayth of gold; vestiamment dekyn, sub-dekyn, preistheid and kaip, with the ornamenttis compleittand the haill stand, all of clayth of gold". Others were of velvet, of cloth of silver, of "grene dalmes begareit with strypis of gold", of white dalmes, of black and red velvet, &c.

8. **reparatioun and decoring of the Kirk.** These were the building up of walls in the interior of S. Giles' Church in order to make the building serve for a tolbooth and the necessary rooms upon the west of the church, a place for preaching in and a school on the east, a prison house, &c. These walls, &c., were pulled down when the church was restored.

Page 93

Line 11. **kirk grayth**, furnishings for the church.

15. **the wallis**, the building of which was hurriedly set about on receipt of the news of Flodden, but was never completed.

17. **in wedsett**, in pledge.

(b) *Wobsteris, the Kirk of S. Giles*

33. **evill brute rasit vpoun**, &c., evil report spread respecting the weavers.

Page 94

Line 38. **rufe of Sanct Gelis Kirk**, roof of the church of S. Giles. Churches were put to strange uses for many years after the Reformation. In a note above we have seen how S. Giles' was divided up and turned into a tolbooth, a church, a prison, and a school. Here is an instance of part of it being used as a workshop for a time. The church at Kirkcaldy seems to have been used as a joiner's shop or as a kind of common workshop until 1582, when the bailies ordained that "na prophane laubouris be wroucht within the Kirk". Cromwell is said to have used the churches as stables. In Scotland some churches were put to even worse uses.

38-39. **thair to wyrk for tryell**, there to work for trial. Each of them was to do a piece of work as a proof of his skill in the art of weaving. This piece of work was usually called an essay, and one had been done by every applicant for admission to the weavers' craft before he had been admitted. When doing this essay the men were always alone with witnesses, who were there to see that they received no help and that the work was entirely their own. The question to be decided on this occasion was probably not one of skill but of honesty.

(c) *The Sabbath Day*

48. **better obseruatioun.** This was but one of many laws and regulations passed for the better observance of Sunday. Great difficulty was experienced in getting the people to observe it even decently, and much more in getting them to observe it in the way laid down by the kirk.

49. **the Sabbath day,** the first day of the week. Before the Reformation it was called Sunday. "The Sabbath day" was then, and always had been in Christian Scotland, Saturday.

49. **warkmanis buithis,** workmen's booths or shops, where the workmen worked, and exhibited and sold their goods. The close time, it will be observed, was from 9 A.M. to 4 P.M., not all day. The reason was that between the hours mentioned the churches were open and preaching was going on.

58. **caitchepulles,** tennis courts; not the modern kind, but those which had then been recently introduced from the Continent.

Page 95

Line 64. **Wednisdayes, &c.** In most towns at the time there were, in addition to Sunday, at least two other preaching days in the week, when during certain hours shops had to be closed and work stopped. On these days, as well as on Sundays, the streets were at one period patrolled by bailies and members of Kirk Session to find out who were stopping away from the preachings, and to report them for punishment to the Session.

(d) *Proclamatio, trublance in the Kirk*

75. **trublances,** disturbances, attempts to settle their quarrels by physical force, as the context shows. The church where men had the most frequent opportunities of seeing each other was a favourite resort for those who had a score to pay off.

Page 96

Line 86. **dowbill paynes, &c.,** double fines, &c. The severity of the punishment is a proof that hitherto all the efforts of the authorities to put down these disturbances, which were often fraught with serious results, had hitherto been abortive.

III. MODERN SCOTS

Page 98

1. Tak your Auld Cloak about ye

Lines 1, 3, 4, 5. See the grammatical notes above.

3. *sae* bauld, so fierce.

5. *lo'es* stands for Middle and Early Scots *lufis*.

Page 99

Line 11. *wet the bairnis*, &c., given drink to the children.

12. *should tyne*, should be lost. *Should* = E. and M. Sc. *suld*.

14. *lift sae hie*, sky so high.

19. *scantly worth*, hardly worth.

20, 21. *have worn* and *to hae*. Cp. the effectiveness of the two forms of the verb "to have".

25. *King Robert rang*, King Robert the Bruce reigned.

34. *its ain hool*, its own husk.

Page 100

Line 38. *are girded gallantlie*, are gallantly clothed.

39. *hurklin'*, &c., huddling down among the ashes.

52. *aft man*, must often.

54. *gle her*, &c., let her have all her own way.

2. James Melvill

Page 101

Flight by Sea

Line 1. *the morn* for the old *to morn*, in the morning.

3. *cersing the Collage*, &c., searching the College and my house. Melvill was then at the University of St. Andrews, where he was Professor of Hebrew and Oriental Languages.

4. *lettrones and wryttes*, letters and writings.

5. *my dittay*, &c., my indictment was already drawn up, charging me with entertaining intelligence with my uncle. This was the famous Andrew Melvill, Principal first of Glasgow and afterwards of St. Andrews University, and one of the ministers who were ordered up to London and detained in the Tower in 1604. He was strongly opposed to the establishment

of Episcopacy in Scotland, and his nephew James shared his views and maintained them as stoutly.

18. *new-married wyff*, newly married wife. She was Elizabeth, daughter of Mr. John Dury, minister of Edinburgh, and Marion Marjoribanks, who is understood to have been daughter of Sir John Marjoribanks, Provost of Edinburgh.

20. *conducit*, &c., procured a boat to carry a tun of the wine he had brought home, to Crail. He seems to have traded with France and to have brought home with him, as most captains sailing to France did in those days, a quantity of wine. Hence *portage wine*.

21. *decking me upe*, &c., clothing me in the garb of a sailor.

24. *ship-broken sie-man*, shipwrecked sailor.

Page 102

Line 26. *to lose*, &c., to deliver a cargo of slates.

28. *till the water grew*, till high water.

28-29. *the bott wanting*, &c., the boat having no deck.

30. *hir ta end*, one end of her.

36. *nor sa to be*, &c., than to be so tormented.

40. *hard to the steppis*, close to the steps.

41. *lossit*, &c., delivered our slates.

44. *wher I gead a-land*, where I went ashore.

45. *sie abbat*, sea dress, sailor's clothes.

46-47. *furnitour of a rubber*, &c., provision of a barrel of strong March ale.

Page 103

Line 53. *the hat rowing*, &c., the hot rowing and the stoup with the strong ale beside him made him at once fall over asleep.

62. *Lamermure-age*, edge of Lammermoor.

64. *drow*, sudden squall.

66-67. *how wa*, rough sea; lit. hollow wave.

67. *spene-drift*, spindrift, spray violently driven by the wind.

72. *wanting helpe*, being unassisted.

73. *cust about*, &c., tacked and sailed near the wind.

80. *sune drawing leache*, sun set; lit. sun drawing low.

Page 104

Line 84. *St. Tab's Heid*, St. Abb's Head.

91. *betwix the mean*, &c., between the mainland and St. Abb's Head.

95. daylight piped, daylight peeped, dawned.

98-99. Cawdingham bay, &c., Coldingham bay and Eyemouth.

Page 105

3. Robert Baillie

(a) *The General Assembly at Glasgow (1638)*

This was probably the most momentous meeting of the General Assembly ever held. It overthrew Episcopacy, gave rise to the Bishop's wars, and made the Covenanters for a time supreme.

Lines 3-4. **backed with great numbers, &c.** This had long been the way in Scotland, and continued to be the way for some time. If any party or individual had a cause before Parliament, Privy Council, Court of Justice or Assembly, they gathered together their retainers, friends, and supporters, marched to the place where the cause was to be decided, and tried by numbers and threats to overawe their opponents and to bring about a decision in their own favour. The consequences were frequent miscarriages of justice and often much bloodshed.

5. **Commissioner, James, Marquess, afterwards Duke of Hamilton.**

Page 106

Line 21. **throng into our places, manage to push our way into our places.**

28. **thrumbling through, pushing our way, scrambling through.**

Page 107

Line 49. **make such dinn and clamour.** Gilbert Burnet, the Historian of His Own Times, adds another touch to the scene. "The Marquis" [of Hamilton], he says, "judged it was a sad sight to see such an Assembly, for not a gown was among them all, but many had swords and daggers about them" (Burnet, *Dukes of Hamilton*, 93, 1687 edit.).

Page 108

(b) *The Accusation of Lord Strafford*

Line 76. **void the house,** leave the House.

81. **the keeper of the Black-Rod,** the before-mentioned James Maxwell. Black Rod is one of the officials of the House of

Lords, and like the Sergeant in the Lower House takes charge of prisoners.

88. **his man**, his assistant.

89. **he makes**, the Lord-Lieutenant does.

91. **no man capping to him**, no man uncovering to him.

93. **stood discovered**, stood bareheaded, uncovered.

Page 109

Line 104. **bot since**, but since then.

4. Gilderoy

11. **He never wore**, &c., though he was apparently a Highlander.

Page 110

Line 18. **ae toun thegither**, the same town about the same time.

Page 111

Line 45. **vent'rous deed**, venturous deed—of cattle lifting, &c.

Page 112

Line 75. **To reave of life**, &c., to take away life for the theft of ox or ass, &c.

89. **sae feart**, so afraid.

5. John Spalding

Page 113

Line 5. **viz.**, the speech is not given.

Page 114

The Execution of Strafford

Lines 10-11. **his cheplane kist**, &c., his chaplain laid the book of Common Prayer, &c.

12-13. **on whiche he prayed**, from which he prayed; i.e. repeated certain of the prayers contained in the book.

Page 115

Line 34. **effrayed of deathe**, afraid of death.

38. **wynd up his hair**, wound or fixed up his hair, which fell over his shoulders after the fashion of the times.

Page 116

6. Fair Helen of Kirkconnel

There is no authoritative version of this excellent piece. That given is made up from several.

Page 117

7. There's nae Luck about the House

Line 7. **Rax me my cloak**, reach me my cloak.

10. **luck**, attraction. The original sense of this word is favour, or enticement. O. Fris. *luk*, luck or good fortune, from a Teut. verb *luk*, to entice, allure. The Shetland word *luck* means to entice, endear. See Skeat.

Page 118

Line 13. **my biggonet**, a bigonet or biggoneit is a linen cap or coif, and is sometimes called a *mutch*.

14. **My bishop's satin gown**, a gown made of the heavy kind of satin of which part of a bishop's robes were made.

Page 120

8. Allan Ramsay

(a) *Katy's Answer*

Line 1. **glowran**. This is evidently a survival of the old *pres. p.* of *glower* without the final *d* (glowrand); to look with anger.

7. **tine my tocher**, lose my dowry.

13. **unco sweer**, very unwilling.

14. **To twine wi'**, to part with.

Page 121

(b) *Up in the Air*

Line 22. **Beet the ingle**, mend the fire.

Page 124

9. Rare Willie Drowned in Yarrow

Line 8. **twined o'**, bereaved of.

15. **cliffting o' a craig**, cleft of a rock or crag.

Page 125

10. Robert Burns

(a) *The Twa Dogs*

Line 2. **Auld King Coil**, Kyle in Ayrshire, so called, it is said, because Coilus, King of the Britons, was there slain and buried during one of the wars between the Britons of the south-west of Scotland and the Picts and Scots who were settled in the north and north-west of the country. The battle in which Coilus is said to have been slain, took place near the banks of the Doon.

16. **The fiest a pride**, never a bit of pride; lit. devil a bit, &c. *Fient* is a variant of *fiend*.

Page 127

(b) *The Cotter's Saturday Night*

Line 67. **stacher**, stagger.

68. **flichterin'**, running with outspread arms.

72. **klaugh**, carking anxiety.

Page 128

Line 76. **ca' the pleugh**, drive the plow. **tentie rin**, eagerly run.

86. **uncos**, uncommon things, news.

94. **eydent hand**, diligent hand.

97. **your duty**, your prayers.

Page 131

(d) *Bessy and her Spinnin Wheel*

Line 144. **O leeze me**, a phrase expressive of congratulatory endearment.

146. **cleeds me bien**, clothes me well.

147. **haps me fiel**, wraps me softly.

158. **in the biel'**, in the building, house.

164. **claver hay**, clover hay.

Page 133

11. William Motherwell

Line 5. **Beltane**, the name of a festival which used to be observed on the first day of May, O.S.

“ At *Beltane*, quhen ilk bodie bownis
 To Peblis to the Play,
 To heir the singin and the soundis,
 To solace, suth to say,
 Be firth and forrest furth they found;
 Thay grathit tham full gay.”

—*Peblis to the Play*, St. 1.

On the eve of the day great fires were lighted. The festival was supposed by some to have an Eastern origin, and the fires which were lighted were said to have some connection with the Baal worship mentioned in the Old Testament.

GLOSSARY

The following dictionaries have been used in the compilation of the Notes and Glossary: Cotgrave's *French-English*, 1650; Bradley's *Stratmann's Middle English*, 1891; *Catholicon Anglicum*, 1483 (E.E.T. Soc.); Du Cange's *Glossarium*, 1887; Jamieson's *Dictionary of the Scottish Language*; *The Oxford English Dictionary*; Roquefort's *Glossaire de la Langue Romane*, 1808; Skeat's *Etymological Dictionary*, 1884; Way's *Promptorium Parvulorum*, 1843.

The contractions used are: A.S., Anglo-Saxon; Fris., Frisian; F., French; O.Fr., Old French; Icel., Icelandic; Lat. Latin; L.Lat., Low Latin; *art.*, article; *s.*, substantive; *adj.*, adjective; *pro.*, pronoun; *v.*, verb, infinitive mood; *adv.*, adverb; *prep.*, preposition; *conj.*, conjunction; *interj.*, interjection; *poss.*, possessive case or genitive; *subj.*, subjunctive mood; *pres.t.*, present tense; *pt.t.*, past tense; *pres.p.*, present participle; *pp.*, past participle; 2, 3, second and third person respectively; *sing.*, singular number; *pl.*, plural number; *imperat.*, imperative mood; *impers.*, impersonal verb; *aux.*, auxiliary verb.

The large figures indicate the page; the small figures the line.

A! *interj.* Ah! 25, 13.
a, *indef. art.* a, 21, 1, 3, 4, 5, 6, 26.
a, *adj.* one, 30, 39.
a', *adj.* all, 98, 4.
aan, *def. art.* a, one, 62, 12; 63, 2.
abade, *pt.t.* remained, 73, 37.
 A.S. *abidan*, to abide.
abaid, *pt.t.* stood, abode, remained, 73, 34; 74, 60.
abak, *adv.* back, 73, 46; 74, 67.
abbat, *s.* habit, clothes, 102, 45. O.Fr. *habit*.
abbay, *s.* abbey, 48, 156.
abidis, *pres.t.* awaits, 31, 63.
 A.S. *abidan*.
aboif, *prep.* above, 50, 200.
abone, *prep.* above, 68, 2.
 A.S. *abufen*.

aboon, *prep.* above, 119, 56.
abyd, **abyde**, *v.* to remain, 27, 82; 25, 28.
accompanyit, *adj.* accompanied, 73, 40.
accustomable, *s.* usually, by custom, 85, 3. O.Fr. *accustomaunce*.
acquient, *adj.* acquainted, 130, 129.
ado, *v.* to do, 94, 35.
adventure, *s.* chance, 42, 5. O.Fr. *aventure*.
advisit, *pp.* advised, 61, 51.
ae, *adj.* one, 110, 18.
af, *adv.* off, 115, 38.
aff, *adv.* off, 100, 55.
affray, *s.* disturbance, alarm 34, 15. O.Fr. *esfrei*.
afore, *prep.* before, 69, 33.
aforrow, *adv.* before, 55, 94.

- aft, *adv.* often, 100, 52.
 agayne, *adv.* again, 22, 27.
 agrest, *adj.* rustic, 75, 4.
 aiks, *s.* oaks, oak trees, 131, 160. A.S. *āc*.
 ailay, *adj.* alley, 95, 58.
 ailhouss, *s.* alehouse, 51, 15.
 aill, *s.* ale, 71, 78. A.S. *ealu*, *ealo*; Icel. *öl*.
 ain, *pro.* own, 99, 33. A.S. *ah*, own.
 airly, *adv.* early, quickly, 52, 18; 71, 69.
 aitis, *s.pl.* oats, 37, 14.
 al, *adj.* all, 30, 26; 75, 1.
 alace! *interj.* alas! 48, 147.
 a-land, *s.* ashore, 104, 92.
 alanerlie, *adv.* only, 72, 15.
 ald, *adj.* old, 65, 2.
 aldirman, *s.* alderman, chief magistrate, provost, 23, 31; 34, 5.
 allanerlie, *adv.* only, 69, 33.
 alleavin, *adj.* eleven, 104, 25.
 allone, *adj.* alone, 48, 155.
 almaist, *adv.* almost, 72, 8.
 almen, all men, 63, 34.
 almoist, *adv.* almost, 80, 38.
 alone, *adv.* alone, 73, 34.
 als, *adv.* as, 25, 22; 44, 61.
 alsua, *conj.* also; 36, 19; 36, 36.
 always, *adv.* always, 27, 72.
 alyve, *adj.* alive, living, 58, 151.
 amang, *prep.* among, 25, 12; 42, 5.
 amanges, *prep.* amongst, 86, 26.
 an, *adj.* one, 104, 101.
 ance, *adv.* once, 99, 17.
 ane, *art.* a, 44, 73.
 ane, *indef. art.* an, 21, 1, 3.
 ane, *adj.* one, 71, 74.
 anerly, *adj.* only, 36, 22; 37, 40.
 angell fude, manna, 55, 83.
 anis, *adv.* once, 53, 39; 61, 52.
 annes, *s.* ones, 104, 97.
 ansuerd, *pt.t.* answered, 63, 43.
 antiant, *adj.* ancient, 76, 26.
 anwch, *s.* enough, 43, 38.
 a per se, unique, 59, 8.
 apon, apone, *prep.* upon, 22, 20; 42, 3.
 appeirit, *pt.t.* appeared, 47, 137.
 apper, appere, *v.* to appear, arise, happen, 27, 69; 25, 15. *appetit*, *pt.t.* 72, 1. O.Fr. *aparoir*.
 appoynttit, *pp.* appointed, 94, 35. O.Fr. *apointer*.
 approvis, *pres.t.* approve, 67, 70. *aprovit*, *pt.t.* 65, 8. O.Fr. *aprover*.
 ar, *pres.t.pl.* are, 26, 52; 33, 103; 37, 3; 70, 41.
 aray, *s.* outfit, 65, 5. O.Fr. *arrei*, *arroi*.
 are, *s.* oar, 104, 89. A.S. *ār*.
 armis, *s.* arms, 72, 5. O.Fr. *armes*, from Lat. *arma*.
 armouraris, *s.* armourers, 67, 56. F. *armurier*.
 array, 66, 42. See *aray*.
 arreisted, *pp.* arrested, 107, 66. O.Fr. *arest*.
 arteclis, *s.pl.* articles, 37, 40.
 artikillis, *s.* articles, 83, 28.
 as, ase, *s.* ash, ashes, ashheap, 42, 5; 43, 48; 100, 39. A.S. *asce*.
 as, *adv.* like, 25, 25.
 ask, *s.* newt, 51, 10.
 askit, *pt.t.* asked, 63, 38. A.S. *āscian*.
 aslape, *adv.* asleep, 103, 55.
 assaill, *v.* to assail, 27, 80.
 assale, *v.* to assail, 25, 26. O.Fr. *assaillir*.
 assay, *v.* to try, make a trial, 60, 39. O.Fr. *eassier*, to try, test.
 assemblyt, *pt.t.* assembled, 27, 60.

assemlyd, *pt.t.* assembled.
 assemlyd thame, assembled
 or met together, 25, 6.
 O.Fr. *assembler*.
 assendyt, *pt.t.* ascended, 36,
 31.
 assayse, *s.* mode of trial, 23, 51.
 O.Fr. *assise*. [18.
 astonist, *pp.* astonished, 72,
 at, *rel.pro.*, who, that, 22, 17;
 22, 26; 31, 51; 35, 2; 34, 13.
 at, *prep.* at, 61, 53; from, 33,
 107; of, at hym, 35, 8.
 at, *prep.* in, 37, 37.
 at, *prep.* with, 37, 37.
 at, *conj.* that, 27, 61; 35, 3;
 36, 24; 60, 24.
 at his poware, as far as he
 can, 35, 7.
 at rycht, by law, 25, 40.
 atheris, *pro.poss.* of the other,
 31, 70.
 atour, *adv.* moreover, 65, 9.
 atteanes, *adv.* at once, 103, 54.
 attour, *prep.* beyond, above,
 49, 191.
 aucht, *v.* owns, belongs to,
 23, 43. A.S. *āgan*, from *ah*,
 to have, own.
 aucht, *v.* possessed, 25, 9.
 aucht, *v.* ought, 35, 5. A.S.
āgan from *ah*, to own.
 aucht, *adj.* eight, 95, 67.
 audacite, *s.* audacity, bold-
 ness, 73, 35.
 aaventure, *s.* accident, 44, 72.
 O.Fr. *aventure*.
 auld, aulde, *adj.* old, 65, 6;
 38, 30.
 autor, *s.* author, 44, 55.
 autoriteis, *s.* authorities, 76,
 32. O.Fr. *autorité*.
 avallis, *pres.t.* avails, 56, 103.
 O.Fr. *a* and *valoir*, *valer*,
 to be of use; from Lat. *ad*,
 to, and *valere*, to be strong.
 aventure, *s.* accident, 55, 93.
 avise, *s.* advice, 67, 60. O.Fr.
avis.

avisit, *adj.* advised, 65, 8.
 O.Fr. *aviser*.
 aw, *v.* ought, 22, 9; 23, 47.
 A.S. *āgan*, from *ah*.
 awall, *s.* profit, 43, 35.
 awalle, *s.* avail, value, 42, 27.
 awin, *adj.* own, 23, 32; 61, 56.
 awncestry, *s.* lineage, 25, 8.
 O.Fr. *ancessour*, a prede-
 cessor; Lat. *antecessorem*,
 from *ante* and *cedere*, *pp.*
cessus.
 awne, *pro.* own, 36, 30.
 awner, *s.* owner, 102, 52.
 awyn, *adj.* own, 24, 53.
 ay, *adv.* always, 30, 21; 33,
 116.
 ay-lestand, *adj.* everlasting,
 31, 61.
 ayris, *s.pl.* heirs, 22, 27. O.Fr.
heir, *eir*, from Lat. *heres*.
 back, *s.* followers, train, 107,
 67.
 backed, *adj.* supported, 105, 3.
 bad, *s.* delay. but bad, with-
 out delay, 30, 27.
 bage-pypes, *s.* bagpipes, 86, 12.
 baggis, *s.pl.* bags, 56, 114.
 baik, *v.* to bake, 53, 35.
 bailis, *s.* sorrows, 55, 99. A.S.
bealu, *bealo*, bale, calamity.
 baillies, *s.pl.* bailies, 34, 5.
 O.Fr. *baili*, bailiff.
 bailye, *s.* bailie, 23, 31. *pl.*
 bailyeis, 38, 24.
 bair, *adj.* bare, 88, 13.
 bair, *pt.t.* bore, 54, 75.
 bair, *adj.* bare, unfurnished,
 45, 95.
 bair, *adj.* bare, without re-
 source, 56, 114.
 baith, *conj.* both, 49, 174; 53, 51.
 baittand, *pres.p.* eating, 81,
 77. Icel. *beita*, to bait,
 make bite.
 bakbyting, *s.* backbiting, 84,
 43. Icel. *bak* and *bita*, to
 bite.

- bake, *v.* to bake, 23, 31. A.S. *bacan*; Icel. *baka*.
 bane, *s.* bone, 33, 110; 81, 74. A.S. *ban*; Icel. *bein*.
 baner, *s.* banner, 66, 45. O.Fr. *banere*, *baniere*.
 barbir, *adj.* barbarous. 75, 3. Gr. *barbaros*.
 barbour, *adj.* barbarous, 59, 21.
 barbouris, *s.* barbers, 65, 14.
 barnage, *s.* baronage: the greater and lesser barons. O.Fr. *barnage*.
 barnis, *s.* children, 83, 27. A.S. *bearn*, *beren*.
 barowne, *s.* baron, 60, 19.
 barrand, *adj.* barren, 59, 20.
 batale, *bataile*, *bataill*, *batall*, *s.* battle, 25, 7; 24, 54; 27, 81; 73, 35. O.Fr. *bataille*.
 bath, *bathe*, *conj.* both, 32, 81; 37, 3.
 baws'nt, *adj.* having a white stripe down the face, 126, 31.
 baxstaris, *baxturis*, *s.* bakers, 67, 53; 65, 15. A.S. *bæcestre*.
 be, *v.* to be, 31, 65. *be*, *2 sing.* *pres.* art, 48, 161. *beis*, *pres. subj.* 66, 28; 67, 65. *beis*, *imper. pl.* 61, 51. *bene*, *pp.* 26, 41; *byne*, 58, 151. *beand*, *pres. p.* 85, 62.
 be, *prep.* by, 23, 43; 26, 43; 36, 12; 63, 24; from, 80, 39.
 bearman, *s.* bearers, carriers, 68, 85. A.S. *bærmán*.
 beawschiris, *s. pl.* good sirs, 61, 50.
 become, *pt. t.* became, 30, 34.
 beddell, *s.* beadle, town's officer, 23, 31. A.S. *býdel*, an officer.
 beddis, *s. pl.* beds, 57, 143.
 beet, *v.* to stir, stir up, 121, 22. A.S. *bétan*.
 befoir, *prep.* before, 47, 125.
 begger, *s.* beggar, 49, 193.
 begyn, *pres. t.* begin, 76, 63.
 beheld, *pt. t.* looked for, 74, 56.
 behuvit, *pt. t.* behaved, 61, 61.
 beif, *s.* beef, 70, 57.
 beld, *adj.* bald, 88, 12; 130, 132.
 belyve, *adv.* quickly, 128, 74.
 bemis, *s. pl.* beams, 47, 127.
 ben, *prep.* in, 129, 110.
 bene, *pp.* been, 57, 144.
 bent, *s.* grass, field, 78, 2. A.S. *beonet*.
 benyng, *adj.* benign, 53, 52.
 bere, *s.* beir, 37, 14.
 beriit, *pp.* buried, 42, 20.
 beris, *pres. ind.* bears, 35, 24.
 berish, *v.* to bury, 83, 15. A.S. *byrgan*, *byrigen*, to bury.
 berne, *s.* fellow, 78, 2. A.S. *beorn*. [34.
 besaught, *pt. t.* besought, 102,
 besines, *s.* business, 71, 73; 85, 57.
 besouthe, *adv.* south of, 103, 58.
 bestial, *s.* cattle, 70, 57. O.Fr. *bestaille*; Mod.Fr. *bétail*.
 bestis, *s. pl.* beasts, 37, 3.
 besy, *adj.* busy, 61, 54.
 besyd, *prep.* beside, 52, 28.
 betaknys, *pres. t.* betokens, 44, 65.
 betuex, *prep.* between, 36, 18.
 beuk, *s.* book, 76, 22.
 bewist, *s.* dwelling place, 31, 60. A.S. *biwist*.
 biddyng, *s.* bidding, order, 34, 14. A.S. *biddan*.
 biel, *s.* habitation, 131, 158.
 bien, *adj.* well, 131, 146.
 biggonet, *s.* a kind of woman's cap, 118, 13.
 bill, *s.* paper, document, 46, 104; 46, 113.
 bink, *s.* bank, 134, 21.
 birk, *s.* birch, 131, 154. A.S. *beorc*, *byrc*.
 birnis, *pres. t.* burns, 64, 69.
 bittir, *adj.* bitter, 50, 208.
 blaksmithis, *s.* blacksmiths, 65, 18.

blasphematioun, *s.* blasphemy,
84, 43.

blate, *adj.* shy, 129, 115. A.S.
blēadh, timid, soft.

blaw, *v.* to blow, sound, 46,
100.

blawn, *pp.* blown, 133, 5.

blenk, *s.* blink, glimpse, 61, 53.

blew, *adj.* blue, 88, 6.

blis, *s.* bliss, 31, 47.

blonkis, *s.* white horses, 92,
54. A.S. *blanca*; F. *blanc*.

blud, *s.* blood, 21, 2. blude,
21, 1. A.S. *blōd*.

bludewytis, *s.pl.* fines for the
shedding of blood, 21, title.
A.S. *blōd* and *wite*, punish-
ment, penalty.

bluid, *s.* blood, 60, 35.

blwid, *s.* blood, 96, 90.

blycht, *adj.* blithe, happy, glad,
35, 3. Icel. *blitha*.

blynd, *adj.* blind, 25, 13; 32, 94.

bocht, *pp.* bought, 45, 88.

bonat-makars, *s.* bonnet-
makers, 65, 16.

bonde, *s.* slave, bondman, 23,
35. A.S. *bonda*.

boord-head, *s.* head of the
board, 108, 75.

boot, *s.* boat, 104, 85. A.S.
bāt; M.E. *boot*.

bot, *prep.* unless, except, with-
out, 29, 15; 35, 28; 64, 62;
67, 65.

bot, *conj.* but, 25, 11; 61, 56.

bott, *s.* boat, 101, 20.

bottouns, *s.* large, high boots,
88, 8.

boun, *adj.* ready, 50, 201. Icel.
búinn, *pp.* of *v. búa*, to till,
get ready.

boundis, *s.* bounds, districts,
70, 39.

bouris, *s.pl.* bowers, 57, 143.

bousteous, *adj.* rude, rough,
78, 2.

braid, *adj.* broad, simple, open,
61, 55; 124, 5.

braid, *v.* to unfold, spread out,
46, 113. A.S. *braedan*, to
broaden.

brane, *s.* brain, 59, 20.

braw, *adj.* bright, handsome,
118, 34; 125, 13.

brawne-wod, *adj.* mad, 33,
105. See note.

brede, *s.* bread, 23, 32.

breid, *s.* bread, 43, 42; 70, 49.

breist, *s.* breast, 46, 104; 46,
113.

breist-plate, *s.* breastplate, 91,
35.

brek, *v.* to break, 66, 28. *pp.*

brok, 92, 47; **brokin**, 73, 30;

brokyn, 77, 55.

brent, *adj.* smooth, 130, 131.

brent, *pt.t.* burnt, 134, 34.

brig, *s.* bridge, 72, 9. **brig of
tre**, a wooden bridge.

bront, *s.* brunt, assault, 73, 41.

bruk, *v.* to possess, enjoy, 31,
61. 2 *sing. pres.t.* **brukis**.

A.S. *brucan*, to use, enjoy.

bruther, *s.* brother, 63, 39.

bugill, *s.* bugle, 46, 100.

buik, *s.* book, 60, 25. *pl.* **bukis**,
60, 30.

buisteous, *adj.* loud, 46, 100.

buithis, *s.* booths, 94, 49.

bund, *adj.* bound, 49, 192.

bundine, *pp.* bound, afflicted,
32, 90.

bure, *pt.t.* bore, carried, 46,
104.

burrowgreffis, *s.* town officials,
23 title.

but, *prep.* without, 26, 48; 69,
18; 74, 69.

but mare, without more ado,
without delay, 31, 53.

bute, *s.* healing, 32, 95.

by, *adv.* aside, 51, 8.

by, *prep.* beyond, besides, in
addition to, 49, 182; 102, 49.

byd, *v.* to await, hope for,
expect, seek, 45, 94.

byd, *imper.* bid, 36, 13.

byde, *v.* to remain, 48, 153.

bydingis, *s.pl.* commands, 36, 35.

byne, *pp.* been, 58, 151.

ca, *v.* drive, 128, 76.

cace, *s.* case, chance. **on cace**, by chance, 48, 159.

cair, *s.* care, 56, 112. *pl.* cairis, 57, 145.

cairfullie, *adv.* carefully, 101, 7.

caitchepulles, *s.* tennis courts, 94, 58.

caldron, *s.* caldron, 51, 4.

O.Fr. *caldron*, *caudron*.

caller, *adj.* fresh, 119, 38.

callit, *pt.t.* called, 51, 3.

callit, *pp.* named, 70, 37.

calsay, *s.* pavement, 87, 42.

L.Lat. *calciata*, short for *calciata via*.

can, *pres.t.* does, 45, 81.

can, *pt.t.* did, 30, 18.

cant, *adj.* proud, 42, 2. [63.

carl, *s.* man, fellow, 21, 7; 81,

carreling, *s.* caroling, 84, 47.

O.Fr. *carole*.

carting, *s.* cardplaying, 84, 47.

caryit, *pt.t.* carried, 81, 70.

casis, *s.pl.* cases, 44, 61.

cassen, *pp.* cast, thrown, 102, 29.

cassyn, *pp.* cast, 42, 7.

castell, *s.* castle, 25, 29.

castin, *pp.* cast, 64, 66.

casualitie, *s.* accident, 50, 197.

catife, *s.* caitiff, 30, 24. O.Fr.

caitif; Lat. *captivus*.

cauld, *adj.* cold, 57, 143.

cedir, *adj.* cedar, 59, 7.

celsitude, *s.* highness, 46, 120.

cersing, *pres.p.* searching, 101,

3. O.Fr. *cercher*.

certefeing, *pres.p.* certifying,

93, 31.

ces, *v.* to cease, 45, 97.

chace, *v.* to pursue, 23, 38.

O.Fr. *chacier*; L.Lat. *caciare*.

challangis, *v.* claims, 23, 49.

O.Fr. *chalonge*, *challenge*, a dispute; properly an accusation.

challangyt, *pp.* accused, 24, 52.

chanonis, *s.* canons, 85, 11.

Lat. *canon*, a rule.

chargis, *pres.t.* charges, directs, 37, 42.

chargit, *pp.* charged, filled, burdened, 71, 72.

chasty, *v.* to chasten, correct, 26, 43. O.Fr. *chastier*.

cheif, *adj.* chief, 59, 7.

cheiflie, *adj.* chiefly, 95, 78.

cheir, *s.* cheer, 43, 25.

cheplane, *s.* chaplain, 114, 11.

cherbuckle, *s.* carbuncle, 59, 7.

cheretie, *s.* charity, 49, 172.

cherisit, *pp.* cherished, 79, 25.

F. *chérir*.

chess, *v.* to choose, 25, 7.

cheyas, 27, 61. *pp.* chosyn,

26, 39; 28, 93. A.S. *ceósan*.

chestee, *v.* to chastise, 77, 47.

childer, *s.pl.* children, 22, 27;

77, 60. A.S. *cild*.

chois, *s.* choice, 61, 63. O.Fr.

chois.

chosin, *adj.* chosen, 59, 7.

chosyn, *pp.* chosen, 26, 39;

28, 93.

ciete, *s.* city, 72, 9.

clade, *adj.* clad, clothed, 88, 6.

clais, *s.* clothes, 56, 122.

clamoure, *s.* clamour, shouting, 74, 65.

claver, *adj.* clover, 131, 164.

cleeds, *pres.t.* clothes, 131, 146.

cleek'd, *pt.t.* clung, 135, 36.

cleen, *adj.* clean, 64, 59.

cleir, *adj.* clear, 51, 4.

cleithe, *imperat.pl.* clothe, 63,

30.

clene, *adj.* clean, 42, 11.

clene, *adv.* completely, 61, 58.

cleyr, *adj.* clear, 42, 23.

clifting, *s.* cleft, 124, 15.

cloised, *pt.t.* closed, 115, 50.

clour, *s.* swelling, 52, 32.
 cluddis, *s.pl.* clouds, 47, 128.
 coatch, *s.* coach, 108, 90.
 cock, *s.* cock, 42, 1.
 coddis, *s.pl.* husks, 62, 14.

A.S. *cod*, *codd*, a bag.

coffer, *s.* box, money chest,
 120, 10. O.Fr. *cofre*.

coill, *s.* coal, 81, 70.

coit, *s.* coat, 47, 141.

colour, *s.* ornament, 61, 66.

The word is used here in its technical rhetorical sense, as Chaucer uses it in the plural:

"It moste been a rhetor excellent,
 That coude his colours longing for
 that art."

—*Squieres Tale*, 30, 31.

O.Fr. *color*, *colour*.

colowr, *s.* colour, 42, 23.

com, *pt.t.* came, 63, 23.

come, *pt.t.* came, 52, 31.

comis, *pres.subj.* comes, arises,
 34, 15.

commandand, *pres.p.* com-
 manding, 46, 115.

commandit, *pp.* commanded,
 47, 136. [71, 78.

common, *s.* usual, ordinary,
 commovit, *pp.* moved, excited,
 stirred, 74, 58.

comonateis, probably a mis-
 take for *communitie*. See
 note, 34, 2.

comont, *adj.* common, 76, 24.

comoun, *adj.* common. comoun
 bell, town bell, 34, 13.

companyouns, *s.* companions,
 72, 17.

compeir, *v.* to appear, be
 present at, 47, 125.

compilaris, *s.* compilers, 75, 9.

comprehendit, *pp.* appre-
 hended, 89, 38.

compt, *s.* account, 56, 123.

comys, *3 pres.subj.* come, 34, 15.

conducit, *pt.t.* provided, 101,
 20.

conforme, *adv.* in accordance
 with, 66, 36.

confort, *s.* comfort, 57, 145.

coniunct, *adj.* united, related,
 60, 35.

consaitis, *s.* conceits, 76, 21.

consale, consall, consel, *s.*
 council, 31, 48; 67, 60; 76,
 36.

consaut, *pt.t.* conceived, 36,
 25.

considder, *pl.imperat.*, con-
 sider, 61, 52.

consideryt, *pp.* considered,
 28, 90.

consuetud, *s.* custom, 65, 2.

consumit, *pp.* consumed, 47,
 118.

contentit, *pt.t.* contained, pre-
 scribed, 67, 71.

contenyt, *pp.* contained, 38, 30.

continewal, *adj.* continual,
 70, 40.

contirfait, *v.* to counterfeit,
 60, 23. [75, 10.

contrafait, *v.* to counterfeit,
 contrair, *s.* contrary, 94, 45.

contrair, *s.* contradiction. in
 my contrair, against me,
 57, 138.

contrare, *adj.* opposed, con-
 trary, 29, 3; 103, 73.

convenable, *adj.* fit, 57, 130.

convict, *pp.* convicted, 66, 29.

cordinaris, *s.* shoemakers, 65,
 15. O.Fr. *cordoanier*, a
 cordwainer, from O.Fr.
cordoan, Cordovan leather,
 from L.Lat. *Cordia*, a
 spelling of Cordova, in
 Spain.

corne, *s.* corn, harvest, 32, 86.

Corpus Cristi, 66, 43. See
 note.

corss, *s.* cross, 36, 27.

costis, *s.pl.* costs, charges,
 38, 20.

couatit, *pt.t.* desired, would
 fain, 62, 13.

- counsale, *s.* council, Town Council, 66, 35.
 count, *s.* count, trouble, 81, 60.
 couparris, *s.* coopers, 65, 15.
 cours, *s.* course, 71, 74.
 couth, *pt.t.* could, 47, 143.
 covatyce, *s.* covetousness, greed, 81, 63.
 cownt, *pres.t.* count, reckon, 43, 42.
 cracks, *pres.t.* talks, 129, 113.
 craft, *s.* art, trade, 66, 46. A.S. *cræft*, skill, power, trade.
 craftsmen, 66, 41. See *craftsmen*.
 craftsmen, *s.* craftsmen, men belonging to a craft or association of workmen, 65, 4.
 crafty, *adj.* cunning, skilful, 59, 11; 69, 18.
 crampis, *v.* capers, 91, 38.
 crauis, *pres.t.* crows, 90, 2.
 crisnit, *pp.* christened, baptized, 32, 78.
 cristis, *s.* plumes, headdress, 92, 46.
 croice, *s.* cross, 30, 29.
 crosses, *s.* crosses, 87, 50.
 croude, *s.* an instrument of music formerly used in Scotland, 63, 37.
 crows, bold, defiant, "cocky", 42, 2.
 cruk, *s.* crook, 51, 4.
 cukis, *s.pl.* cooks, 43, 42; 94, 55.
 cukstull, *s.* 22, 13. See note.
 culd, *pt.t.* could, 76, 23.
 culd, *pt.t.* did, 46, 107; 48, 146.
 cule, *adj.* cold, 133, 8.
 cullour, *s.* colour, 43, 37.
 cum, *v.* to come, 36, 33.
 cuming, *pres.p.* coming, 67, 73.
 cumis, *pres.t.* comes, 50, 197.
 cummin, *pp.* come, 63, 40.
 cummy, *pp.* come, 25, 8; 35, 30.
 cumpanie, *s.* company, 69, 27.
 cumyne, *s.* coming, 36, 29.
 cunctre, *s.* country, district, 29, 1.
 cunnyng, *s.* cunning, skill, 44, 65.
 cuntre, cuntree, *s.* country, district, 38, 23; 62, 7.
 cunyet, *pp.* coined, 92, 5.
 curalge, *s.* courage, 60, 43.
 curat, *s.* curate, 37, 42.
 cure, *s.* care, mind, 42, 4; 56, 117.
 curis, *s.* charges, employments, 80, 55.
 curland, *adj.* curling, 69, 9.
 cursoris, *s.* coursers, stallions, 92, 46.
 cushats, *s.* wood pigeons, 131, 160.
 cusing, *s.* cousin, 101, 8.
 cust, *pt.t.* cast, 103, 73. *cust* about, tacked.
 cuth, *pt.t.* could, 29, 6.
 cuttand, *pres.p.* cutting down, 73, 43.
 cwmis, *pres.t.* comes, 57, 147.
 dadding, *pres.p.* knocking, thumping, 87, 42.
 daffin, *s.* merriment, playing, frolic, 126, 43.
 dais, *s.pl.* days, 37, 4.
 daly, *adv.* daily, 75, 6.
 damnable, *adj.* hurtful, 83, 25.
 damycellis, *s.pl.* damsels, maids, 42, 8.
 dang, *pt.t.* flung, 69, 22.
 dansyng, *s.* dancing, 84, 45.
 dar, *1 sing. pres.t. ind.* dare, 32, 91.
 dartis, *s.* darts, 74, 59.
 dask, *s.* seat, pew, 88, 13.
 dasy, *s.* daisy, 59, 18.
 dawis, *pres.t.* dawns, 90, 1. A.S. *dawen*, from A.S. *dæg*, day.
 de, *v.* to die, 29, 10. Icel. *deyja*.
 dear, *s.* he who is dying, 35, 1.

deavin, *adv.* deafening, 135, 50.

debait, *s.* debate, doubt, delay, 81, 57; 82, 90. O.Fr. *de-batre*.

debait, *v.* to defend, 69, 31. O.Fr. *debatre*; Lat. *de*, down, and *batuere*, to beat.

decking, *pres.p.* dressing, 101, 21.

decoring, *pres.p.* decorating, 92, 8.

decorit, *pt.t.* decorated, adorned, 65, 5.

ded, *s.* death, 31, 63; 36, 18.

dede, *adj.* dead, 24, 1; 31, 65.

dedis, *s.* deeds, 73, 38.

default, *s.* default, wrongdoing, 49, 181.

deferent, *adj.* different, 44, 64.

deformit, *pp.* deformed, 49, 180.

deid, *s.* death, 48, 154; 51, 6.

deid, *pt.t.* died, 51, 5.

deid, *adj.* dead, 27, 55; 63, 33.

deidis, *s.pl.* deeds, 44, 66.

deieck, *v.* to cast down, 74, 63.

deiff, *adj.* deaf, 32, 93. A.S. *deaf*.

deir, *adj.* dear, 60, 23.

dels, *pres.t.* dies, 35, 3.

deit, *pt.t.* died, 36, 9; 69, 20.

delicious, *adj.* delicious, 70, 52.

deling, *s.* dealing, 94, 34.

deliuer, *v.* to deliver, give over, 37, 17.

delyte, *s.* delight, 58, 162.

demandyt, *pp.* asked, 35, 2.

demying, *s.* judgment, decision, 26, 38. A.S. *dóm*.

dene, *s.* dean, 93, 24. O.Fr. *deien*.

dennar, *s.* dinner, 86, 20.

departit, *pt.t.* divided, 62, 4.

deput, *pp.* deputed, 94, 41.

deputis, *s.pl.* deputies, 38, 41.

dere, *adj.* dear, 31, 62; 58, 158.

derne, *s.* darkness, 53, 42.

descendyd, *adj.* descended, 58, 154.

despyis, *pres.t.* despise, 43, 35.

determyne, *pp.* determined, 26, 51.

dethis, *s.poss.* death's, 54, 59.

dettour, *s.* debtor, 38, 39.

deuill, *s.* devil, 36, 15.

deuly, *adv.* duly, 85, 6.

devyne, *adj.* divine, 53, 43.

deyr, *adj.* dear, of great value, 43, 26.

dichtes, *pres.t.* clean, scour, 91, 34. A.S. *dihtan*.

dicturis, *s.* words, phrases, 76, 31.

dint, *s.* blow, attack, 69, 31.

dirk, *adj.* dark, 54, 59.

descending, *pres.p.* descending, 72, 10.

descending, *adj.* descended, 73, 39.

discendyt, *pt.t.* descended, 36, 28.

discerne, *v.* to discern, 53, 42.

discipulis, *s.* disciples, 76, 22.

disdene, *s.* disdain, 81, 61.

disgysit, *pp.* disguised, 79, 15. O.Fr. *desguiser*.

disherisit, *pp.* disinherited, 79, 23. F. *deshériter*.

disjunit, *pt.t.* breakfasted, 71, 69.

disluge, *v.* to remove, 80, 52.

disparit, *adj.* despaired, hopeless, 30, 20.

disparit, *pt.t.* despaired, 60, 37.

dispern, *v.* to disperse, 53, 46.

disputand, *pres.p.* disputing, 73, 50.

dissavable, *adj.* deceitful, 57, 153.

dissensiown, *s.* dissension, 25, 12.

distrowre, *s.* destroyer, 30, 26.

distroyit, *pp.* destroyed, 70, 41.

distroyt, *pt.t.* destroyed, 32, 83.

distruccion, *s.* destruction, 38, 22.
 disyrand, *pres.p.* desiring, 45, 78.
 dittay, *s.* indictment, 101, 5.
 diuerse, *adj.* divers, various, 60, 32; 75, 8.
 diuyn, *adj.* divine, 76, 33.
 do, *v.* to do, 59, 15; an instance of the periphrastic use of this verb in the 16th century. It may be rendered here by *to*: in every volume which it pleases thee to write. See the *Oxford Dictionary*.
 doand, *pres.p.* doing, executing, 34, 8.
 dochter, *s.* daughter, 58, 158.
 dois, *doise*, *pres.t.* does, 44, 55; 61, 59.
 dollarous, *adj.* dolorous, 88, 3.
 dolour, *doloure*, *s.* grief, 56, 101; 69, 20.
 doun, *doune*, *adv.* down, 34, 11; 48, 155; *dovne*, 54, 56.
 dung, *s.* dung, 42, 3.
 dowbill, *adj.* double, 96, 86.
 doys, *pres.t.* does, gives, 43, 37.
 drapping, *pres.p.* dropping, 128, 74.
 dreddour, *s.* dread, 76, 42.
 dreid, *s.* dread, 48, 146.
 dreid, *v.* to dread, 44, 63. *pt.t.* dreidit, 51, 6.
 dreidles, *adv.* fearlessly, without dread, 51, 7.
 drerie, *adj.* dreary, sad, 57, 142.
 dreuyn, *adj.* driven, derived, 75, 12.
 drew him, hired himself, 62, 11.
 drow, *s.* sudden squall, 103, 64.
 drynk, *s.* drink, 56, 122.
 duddie, *adj.* ragged, 125, 20.
 duell, *v.* to dwell, 31, 49; 72, 3.
 duelling, *s.* abode, 31, 68.
 duelt, *pt.t.* dwelt, 29, 1.
 dulce, *adj.* sweet, 59, 2.
 dulefull, *adj.* doleful, 48, 147.

dum, *dume*, *adj.* dumb, 33, 97; 61, 61.
 dune, *pp.* done, 86, 28.
 dungyn, *pp.* beaten, 22, 9.
 durande, *pres.p.* during, 23, 33.
 duty, *s.* devotions, 128, 97.
 dyned, *pt.t.* dined, 86, 17.
 dyner, *s.* dinner, 42, 4.
 dyng, *adj.* worthy, dignified, 45, 87; 53, 54.
 dynmont, *s.* a wether in its second year, 37, 11.
 dynt, *s.* attack, 73, 28.
 dysing, *s.* playing at dice, 84, 47.
 dyt, *s.* diction, words, 44, 56.
 dyuers, *adj.* divers, 95, 73.
 e, *s.* eye, 48, 159. *pl.* ee, 59, 9; 111, 50. ene, 20, 28; 73, 48.
 eall, *s.* ale, 102, 47.
 ear, *s.* ear, 22, 22.
 eares, *s.* oars, 104, 84. A.S. *dr.*
 ech, *adj.* each, 91, 28.
 eddir, *s.* adder, 57, 137.
 effeirit, *pt.t.* belonged to, 47, 142.
 effray, *s.* alarm, 74, 66. O.Fr. "effroi, a fright, scare, dread", &c.—Cotgrave.
 efftyr, *adv.* afterwards, 26, 49.
 eft, *adv.* often, 31, 60.
 efter, *adv.* after, 22, 16; 35, 1.
 efter, *prep.* after, 22, 13.
 eftir, *prep.* according to, 23, 51. "wald pruff eftir the assyse of the land."
 eftire, *adv.* after, 31, 58.
 eftyr, *adv.* after, 24, 4.
 eild, *s.* old age, 77, 63.
 eird, *s.* earth, ground, 47, 135; 69, 23.
 eit, *pt.t.* ate, 51, 16; 69, 16.
 eldar, *adj.* elder, 63, 35.
 eldaris, *s.pl.* forefathers, 36, 28; 70, 44.
 elrich, *adj.* haunted, 51, 8.
 Emperour, 65, 22. See note.
 empesche, *v.* to prevent, 71, 72.

Empryce, *s.* empress, 54, 64.
emptive, *adj.* empty, 59, 20.
empyre, *s.* empire, 48, 168.
endeur, *v.* to endure, last, 48, 165.
endite, *s.* writing, 59, 16. **uther manoir endite**, other manner, or style of writing. [75.
enduir, *v.* to endure, last, 45.
ene, *s.* evening; dark, 51, 13.
ene, *s.* eyes, 30, 28; 73, 48.
enemyis, *s.* enemies, 72, 1.
engine, *s.* faculty, 59, 20.
enkerly, *adv.* seriously, 27, 68.
ensample, *s.* example, 28, 95.
ensawmpill, 26, 41.
entres, *s.* entrance, 72, 9.
enwy, *s.* envy, 27, 65.
erar, *erare*, *conj.* rather, 71, 66; 29, 5.
erd, *s.* earth, 64, 56. **erd telare**, tiller of the earth, husbandman.
erde, *s.* earth, 36, 23.
erde, *v.* to bury, 83, 5.
erdly, *adj.* earthly, 44, 67.
erl, *s.* earl, 21, 1.
esalie, *adv.* easily, 70, 50.
eschapit, *pt.t.* escaped, 69, 27. O.Fr. *escaper*, *eschaper*.
eschete, *adj.* escheat, forfeited, 34, 12. O.Fr. *eschet*.
eschewe, *v.* to avoid, 73, 38. O.Fr. *eschever*.
ete, *v.* to eat, 33, 102; 63, 35. *pt.t.* **ete**, 62, 14; **eit**, 69, 16. *pp.* **eten**, 63, 47. *pl. imperat.* **ete**, 63, 32.
eterne, *s.* eternity, 53, 40.
euervyrgne, *s.* ever-virgin, 36, 25.
euery, *adj.* every, 72, 20.
euin, *adv.* even, 46, 121.
euir, *adv.* ever, 45, 75.
euirmaire, *adv.* evermore, always, 64, 50.
everilk, *adj.* every, 79, 20.
evyn, *s.* evening, darkness, 25, 28.

ewin-song, *s.* evening song, 89, 32.
ewyn, *s.* evening, darkness, 27, 82.
exaltit, *pp.* exalted, 43, 46.
examynit, *pp.* examined, 36, 19.
excelland, *pres.p.* excelling, 44, 67.
exerce, *v.* to exercise, 84, 52.
exercit, *pp.* exercised, 70, 45.
exercition, *s.* exercise, 71, 67.
exort, *pres.t.* exhort, 75, 1.
exquisite, *adj.* far-fetched, 75, 5.
extent, *s.* valuation, assessment, taxing, 37, 2.
eydent, *adj.* anxious, 128, 94.
eyr, *s.* ear, 22, 18.
fabill, *s.* fable, 44, 50.
fader, **fadir**, *s.* father, 31, 62; 60, 30. *poss.* **faderis**, 36, 31; **fadris**, 62, 17.
failye, *v.* to fail, 66, 28. *pres.t.* **failyie**, 95, 70; **failyey**, 96, 90.
fair, *v.* to go, 52, 19. A.S. *faran*, to go.
fall, *v.* to happen, 26, 45.
fallois, *s.* fellows, companions, 74, 74.
fallow, *s.* fellow, 51, 11.
falset, *s.* falsehood, 80, 48.
famous, *s.* famous, reputable, 56, 105.
fand, *pt.t.* found, 42, 6; 69, 14.
fandyt, *pt.t.* attempted, 25, 6.
fandyt fast, did their best.
fantastiknes, *s.* fantasy, 75, 20.
fardit, *pp.* painted, embellished, 75, 5. F. *fardé*.
fassons, *s.* fashions, shapes, 77, 52.
fauld, *s.* fold, 122, 60.
fayndyt, *pt.t.* tried, 27, 60.
fayne, *adv.* gladly, 42, 9.
fayre, *s.* fair, 23, 35; 58, 149.
fayrehede, *s.* fairhood, beauty, 58, 155.
fayrest, *adj.* fairest, 58, 149.

fayth, *s.* faith, 83, 28.
 fean, *adj.* fain, glad, 103, 59.
 feart, *pp.* frightened, afraid, 112, 89.
 feble, *adj.* feeble, small, 60, 27.
 fecht, *v.* to fight, to try the ordeal of battle, 24, 53.
 feddir, *s.* feather, 57, 136.
 fede, *v.* to feed, 62, 13.
 feest, *s.* feast, 64, 52.
 feid, *v.* to feed, 43, 38.
 feild, *s.* field, 46, 110; *pl.* feildis, 91, 41.
 feill, *s.* knowledge, 79, 13.
 feir, *s.* fear, dread, 69, 23.
 feir, *v.* to fear, 83, 28.
 feirs, *adj.* fierce, 69, 9.
 feirslie, *adv.* fiercely, 69, 29.
 feit, *s.* feet, 69, 15; 88, 8.
 felable, *adj.* striking, 59, 13.
 fele, *adj.* many, 30, 42.
 fell, *s.* hill, 51, 2; *pl.* fellis, 70, 55.
 fellone, *adj.* cruel, 29, 2.
 fellowne, *adj.* felon, cruel, 25, 11.
 femynyne, *adj.* feminine, 53, 49.
 fensit, *pt.t.* fenced, 47, 122.
 See note.
 fer, *adv.* far, 47, 140; 59, 16.
 fere, *adj.* sound, 33, 104. See note.
 ferr, *adj.* far, 62, 7.
 ferthing, *s.* farthing, 22, 15.
 fertour, *s.* bier, a frame on which anything is carried, 85, 9. A.S. *bær*.
 fetherem, *s.* feathers, 42, 1.
 feyndis, *s.poss.* fiend's, 54, 69.
 ffor, *conj.* because, 72, 22.
 fiel, *adv.* softly, 131, 147.
 fient, *s.* a petty oath. the fient a pride, the devil a bit of pride, 125, 16.
 fische, *s.* fish, 71, 65.
 flang, *pt.t.* flung, threw, 74, 58.
 fle, *v.* to flee, 48, 153.
 fleing, *s.* fleeing, running away, 72, 21.

flesch, *s.* flesh, 33, 110.
 flescharis, *s.* fleshers, butchers, 66, 48.
 flesshoris, *s.* fleshers, butchers, 65, 14.
 flittis, *pres.t.* flit, 92, 51.
 flour, *s.* flower, 53, 49; 59, 7; flowr, 43, 47.
 fluide, *s.* flood, 59, 4.
 flurising, *adj.* flourishing, 53, 52.
 fluyr, *s.* floor, 42, 11.
 flycht, *s.* flight, 79, 29.
 foill, *s.* foal, 81, 71.
 folk, *s.* people, 25, 13.
 folkis, *s.* people, 56, 105.
 folowar, *s.* follower, foal, 37, 12.
 foly, *s.* folly, 25, 13.
 fone, *s.* foes, 91, 36. A.S. *fā*.
 fontane, *s.* fountain, 70, 46.
 for, *conj.* because, through, 61, 64; 64, 59.
 forbeir, *v.* to forbear, avoid, abstain from, 83, 24.
 forbydin, *adj.* forbidden, 37, 44.
 force, *s.* strength, 72, 6.
 forcy, *adj.* brave, strenuous, 73, 38; 74, 63.
 forder, *adj.* further, 89, 46.
 fordwart, *adv.* forward, 78, 6.
 fore, *prep.* for, 30, 17.
 fore, *conj.* because, 30, 33.
 forhede, *s.* forehead, head, mind, 59, 19.
 formally, *adv.* formally, 75, 12.
 forme, *s.* form, manner, 70, 53.
 formest, *adj.* foremost, 73, 31.
 forrens, *prep.* over against, in front of, before, towards, 73, 31.
 forow, *adv.* before, 28, 96.
 forow, *prep.* before, 31, 59.
 forowtyn, *prep.* without, 25, 17; 27, 72; 28, 92.
 for-quhy, *conj.* because, 42, 22.
 forsak, *v.* to forsake, 37, 42.
 forse, *s.* force, 72, 16.
 forsuer, *v.* to renounce, 22, 14.

forsuith, *adv.* forsooth, 61, 54.
forsuth, *adv.* forsooth, 23, 49.
forther, *adv.* further, 45, 97;
 88, 26.
for-thi, *conj.* therefore, 31, 48.
forthinkis, *pres.t.* repents,
 35, 6.
for till, to, 82, 91.
fortoun, *s.* fortune, 48, 168.
fosse, *s.* ditch, 76, 39.
foulis, *s.pl.* fowls, birds, 57,
 141.
foutht, *s.* wealth, 61, 65.
fownd, *pp.* found, 44, 52.
fra, *adv.* when, 25, 28. **fra**
evyn fell, when darkness
 fell.
fra, *prep.* from, in, 44, 61;
 "preserwis als fra casis
 perellus".
fra, *prep.* from, against, 22, 15;
 23, 36; 31, 64; 36, 30; 54, 68.
fray, *s.* fright, panic, 87, 48.
fre, *adj.* free, 24, 53; 72, 22.
freedomys, *s.pl.* freedoms, privi-
 leges, 34, 7.
freikis, *s.* men, 91, 41. A.S.
freca.
freiris, *s.* friars, 85, 1.
frequent, *adj.* common, 70, 54.
fresch, *adj.* fresh, 42, 1.
fret, *v.* to rub away, cause to
 decay or fail, 45, 76. A.S.
fretan, to eat, devour.
freynd, *s.* friend, 85, 90. *pl.*
freyndis, 53, 36.
frie, *adj.* free, 101, 9.
fro, *prep.* from, 54, 59.
fud, *s.* food, 43, 30.
fulle, *adj.* full, 25, 13.
fundin, *pp.* found, 65, 1; 63, 34.
furie, *s.* fury, 73, 41.
furneiss, *v.* to furnish, 65, 19;
 67, 57.
furrowis, *s.* furriers, 66, 50.
furth, *adv.* forth, 32, 76; 42, 3;
 51, 2. **furthe**, 63, 29.
fute, *s.* foot, 27, 79; 47, 144.
futtit, *adj.* footed, 47, 135.

fuyll, *s.* fool, 45, 79.
fwte, *s.* foot, 25, 25.
fyir, *s.* fire, 44, 59.
fynd, *v.* to find, 45, 93.
fyndis, *3 sing.pres.subj.* finds,
 23, 35.
fynds, *pres.t.* find, 94, 47.
fyrst, *adj.* first, 22, 27.
fyrst, *adv.* first, 35, 3.
ga, *v.* to go, 62, 18.
gader, *v.* to gather, 38, 24.
gadder, 56, 113. *pt.t.* gad-
 derit, 46, 112. *pp.* gaderit,
 62, 6.
gae, *imperat.* go, 99, 16.
gaif, **gaiff**, *pt.t.* gave, 46, 108;
 101, 16.
gaird, *s.* guard, 34, 4.
gais, *pres.t.* goes, 47, 135.
gaist, *s.* ghost, spirit, 36, 22.
gait, *s.* goat, 37, 10.
gane, *pp.* gone, 31, 64.
ganesay, *v.* to gainsay, con-
 tradict, 60, 40. [53, 38.
gang, *v.* to go, pass, 31, 53;
gangand, *pres.p.* going, 74, 61.
ganys, *2 sing.pres.t.* sufficest,
 42, 18. **ganys nocht for me**,
 sufficest not for me.
gapped, *pt.t.* gaped, 87, 52.
gar, *v.* to cause, 75, 14. *pt.t.*
gart, 51, 16.
garnist, *pt.t.* garrisoned, 72, 4.
gash, *adj.* sagacious, 126, 29.
gat, *pt.t.* got, obtained, 30, 31;
 33, 104.
gate, *pt.t.* got, reached, 87, 54.
gawcie, *adj.* comfortable-look-
 ing, 126, 35.
gayne-gevyng, **gayne-gyvyng**,
s. giving back, restoration,
 28, 91; 26, 37.
gead, *pt.t.* went, 102, 44.
gear, *s.* property, 120, 14.
geir, *s.* goods, 66, 26.
gemme, *s.* gem, 59, 4.
gend, *adj.* lively, frolicsome,
 51, 1.

- genetrice, *s.* genetrix, 54, 66.
 gentill, *adj.* gentle, beautiful, 42, 16.
 ger, *v.* to cause, 31, 56; *pt.t.* gert, 32, 78.
 gers, *s.* grass, 47, 130.
 get, *s.* gate, way, 31, 47.
 gett, *v.* to get, obtain, 52, 30; *pres.t.pl.* gettis, 32, 93; 33, 97.
 geue, *imperat.sing.* give, 62, 3.
 geve, *conj.* if, 79, 11.
 gied, *pt.t.* gave, 110, 29.
 gif, *v.* to give, 56, 123.
 gif, *conj.* if, 22, 22; giff, 22, 8.
 gimmer, *s.* a two-year-old ewe, 37, 10.
 gin, *prep.* by, 133, 6.
 girded, *pp.* clothed, 100, 38.
 gis, *v.* to guess, 104, 107.
 gladyng, *adj.* making glad, 54, 62.
 glaid, *adj.* glad, 50, 204.
 glaidly, *adv.* gladly, 55, 91.
 gleamis, *pres.t.* gleams, 47, 129.
 gloryuss, *adj.* glorious, 54, 75.
 glouming, *adj.* gloomy, 108, 74.
 glowran, *pres.p.* looking sourly, 120, 1.
 golde, *s.* gold, 37, 6.
 gotin, *pp.* got, found, acquired, obtained, 66, 39. gottin, 37, 16. gottyn, 22, 26. got-tyne, 38, 35.
 gouans, *s.* gowans, daisies, 90, 10.
 gouerne, *v.* to govern, 44, 73.
 goune, *s.* gown, 88, 6.
 grait, *adj.* great, 101, 15.
 grantand, *pres.p.* granting, 60, 38.
 grantis, *pres.t.* grants, admits, 35, 4.
 grat, *pt.t.* wept, 136, 64.
 grawine, *pp.* buried, 31, 67.
 grayne, *s.* branch, i.e. Christ, 54, 75. See note.
 grayth, *s.* furniture, 93, 11.
 great, *s.* calf, 88, 8. The great of his leg, the calf, &c.
 greet, *v.* to cry, 119, 44.
 greitlie, *adv.* greatly, 46, 112.
 grene, *s.* green, 46, 112.
 gret, *adj.* great, 32, 88. grete, 72, 12.
 grew, *adj.* Greek, 61, 60. O.Fr. griu.
 grit, *adj.* great, 42, 23; 47, 170. grite, 75, 10.
 grone, *pres.t.* groan, 90, 20.
 grouffings, *adv.* stooping, 88, 20.
 grouis, *pres.t.* grow, 77, 61.
 growand, *pres.p.* growing, 47, 130.
 gryppit, *pp.* gripped, seized, 28, 91. grypyd, 26, 37.
 guberne, *v.imperat.* govern, 53, 50.
 gud, *adj.* good, 30, 31; 36, 16.
 guddame, *s.* grandmother, 51, 1.
 gudelie, *adj.* goodly, 47, 130.
 gudis, *s.* goods, 23, 42; 35, 31; 37, 15.
 gustit, *pt.t.* tasted, 50, 208.
 gyd, *v.* to guide, 50, 200.
 gyf, *conj.* if, 33, 112.
 gyfe, *v.* to give, grant, 30, 19.
 gyffin, *pp.* given, 76, 36.
 habandonyt, *pp.* abandoned, 31, 43. F. abandonner, to give up; from *à*, *prep.*, and *bandon*, permission, liberty, from Lat. *ad*, to, and L. Lat. *bandum*, an order, decree. —Skeat.
 habitakle, *s.* abode, 53, 53.
 habitatiown, *s.* habitation, 43, 43.
 haf, haif, *v.* to have, 43, 40; 38, 32. *pt.t.* haid, 27, 68. *pres.p.* haifand, 48, 149.
 haff, *v.* to have, 34, 20. nane haff lord na lordschip, acknowledge no lord or superior, *ib.*

haffins, *adv.* half, partly, 129, 108.

hags, *s.* mosses, 121, 30.

haile, *adj.* whole, 67, 60.

haile, *adj.* hale, 33, 104.

haill! *interj.* hail! 51, 11.

hairis, *s.* hares, 91, 22.

hairt, *s.* heart, 49, 185. *pl.*

hairtis, 50, 209.

hairtfully, *adv.* earnestly, 53, 36.

hairtis, *s.* harts, 90, 17.

haiste, *s.* haste, 46, 107.

haistellie, *adv.* quickly, 72, 19.

haistye, *adj.* hasty, speedy, 93, 18.

hald, *s.* position, 73, 47.

hald, *v.* to hold, keep, 47, 123.

pres.t. **hald**, 94, 51. *pp.*

haldin, 94, 49. **haldyn**, 26,

40; 28, 94. **haldyne**, 43, 26.

hale, *adj.* whole, 34, 1; 74, 57.

hales, *pres.t.* heals, 121, 38.

halfitis, *s.* side of the face, 88, 11.

halpenny, *s.* halfpenny, 22, 8.

halt, *s.* lameness, 49, 179.

halt, *adj.* lame, 32, 95.

haly, *adj.* holy, 35, 4.

halynes, *s.* holiness, sanctity, virtue, 83, 17.

hamellie, *adj.* homely, 44, 56.

handillitt, *pp.* handled, 69, 17.

hanting, *pres.p.* frequenting, 94, 52.

hap, *s.* chance, 51, 14.

happinis, *pres. subj.* may, chance, 66, 27.

happynnis, *pres.t.* happens, 38, 34.

hard, *pt.t.* heard, 46, 103. **harde**, 46, 100.

hard, *adv.* close, 103, 54.

harddy, *adj.* hardy, 44, 71.

hardy, *adj.* bold, 74, 75.

harrott, *s.* herald, 89, 41. O.Fr. *heralt*, *heraut*.

harsk, *adj.* harsh, 59, 21.

hart, *s.* heart, 29, 13; 36, 11.

has, *2 sing. pres.t.* hast, 63, 49.

hat, *adj.* hot, 102, 49.

hatrent, *s.* hatred, 69, 12.

havand, *pres.p.* having, 69, 26.

hawe, *v.aux.* to have, 26, 39.

he, *adj.* high, 50, 209.

head, *s.* headland, 104, 91.

heavin, *s.* haven, harbour, 102, 25.

hecht, *pt.t.* promised, 124, 3.

hed, *s.* head, 22, 13. **hede**, 38, 38.

hed, *pt.t.* had, 60, 41.

hef, *v.* to have, 75, 5.

heich, *v.imperat.* exalt, 50, 203.

heicht, *pt.t.* promised, 31, 69.

heid, *s.* head, 52, 33.

heid, *s.* heed, 80, 45.

heile, *s.* healing, cure, 30, 31; 33, 100.

heillis, *s.* heels, 87, 42.

heir, *v.* to hear, 45, 82.

heir, *adv.* here, 43, 29.

heis, *pres.t.* exalts, 50, 209.

hele, *s.* healing, cure, 30, 33.

helpe, *s.* help, 31, 52.

helth, *s.* health, 46, 117.

hemmermen, *s.* hammermen, 67, 54.

herbis, *s.* herbs, 71, 77.

herbry, *s.* shelter, lodgings, inn, 51, 14. Icel. *herbergi*, a harbour, inn, lodging.

herbry, *v.* to harbour, 35, 27.

herd, **herde**, *pt.t.* heard, 30, 22; 32, 93; 63, 37.

heresyss, *s.pl.* heresies, 37, 43.

heryng, *s.* hearing, 32, 93.

hes, *pres.t.* has, 42, 12.

hess, *pres.t.* have, 56, 115.

hevyne, *s.* heaven, 36, 22.

hewe, *s.* hew, 44, 64.

hewynis, *s.poss.* heaven's, 31, 47.

hey, *adj.* high, 25, 24.

hie, *adj.* high, 46, 120; 47, 132; 51, 7.

hie-gate, *s.* high street, highway, 52, 49.

- hie-way**, *s.* highway, 51, 7.
hing, *v.* to hang, 22, 24.
hinnied, *adj.* honeyed, 135, 47.
A.S. hunig.
hir, *pro.* her, 51, 3.
hittis, *s.* blows, 92, 49.
hodiern, *s.* to-day, 53, 44.
hoggis, *s.pl.* swine, 62, 14.
hoip, *s.* hope, 44, 62.
hoir, *adj.* hoary, 81, 66.
hol, *s.* bay, 104, 90.
holl, *s.* hole, 102, 37.
honorably, *adv.* worthily, 65, 12.
hool, *s.* husk, 99, 34.
hop, *s.* trust, faith, 36, 14.
"have hop of nan uthir thinge."
horne, *s.* horn, bugle, 46, 104.
hors, *s.* horse, 23, 41.
horsit, *pp.* carried, borne, 51, 14.
hospitall, *s.* hostelry, inn, 55, 80. *Lat. hospitalia*, apartments for strangers. *O.Fr.* "an hospital, a spitall".—*Cotgrave.*
hou, *adv.* how, 30, 42.
hous, *s.* house, 42, 7.
houshalder, *s.* householder, 38, 32.
how, *adj.* hollow. **how wa**, hollow wave, great wave, 103, 66.
howbeit, *conj.* although, 70, 44.
howket, *pt.t.* dug up, 126, 40.
humyll, *adj.* humble, 56, 106.
hungir, *hungire*, *s.* hunger, famine, 62, 18; 62, 9.
huntaris, *s.* hunters, 69, 29.
hunting, *s.* hunting, 70, 40.
hurchonis, *s.* hedgehogs, 91, 21.
hurdies, *s.* hips, 126, 36.
huris, *s.* harlots, 63, 48.
hurklin, *pres.p.* huddling, 100, 39.
huss, *s.* house, 34, 11.
hvmill, *adj.* humble, 55, 90.
hvnt, *v.* to hunt, 38, 36.
hy, *v.* to hasten, 46, 107.
hy, *imperat. sing.* haste, 80, 54.
hyd, *s.* hide, skin, 104, 88.
hym, *pers. pro.* him, 22, 24.
hyndis, *s.* hinds, 90, 17.
hyreild, *s.* fee claimed by the landlord on the death of his tenant, 81, 79.
hyret, *adj.* hired, 62, 16.
hys, *pro.* his, 26, 54.
iasp, *s.* jasper, 42, 6.
ieoperdy, *s.* jeopardy, 73, 36.
ignorantis, *s.pl.* ignoramuses, 45, 86.
il, *adj.* ill, 30, 18.
ilk, *adj.* each, every, 37, 8; 64, 56.
ill, *adv.* badly, 49, 180.
illustr, *adj.* illustrious, 60, 29.
impacient, *adj.* impatient, 69, 19.
imperatrice, *s.* empress, 54, 64.
imperyalle, *adj.* imperial, 58, 154.
importable, *adj.* unbearable, 69, 20.
incontinent, *adv.* incontinent, forthwith, immediately, 46, 121; 69, 31.
increasis, *pres.t.* increase, 77, 61.
indure, *v.* to endure, continue, 56, 101.
industrijs, *s.* defences, 72, 8.
inemyis, *s.* enemies, 72, 16.
inferne, *adj.* infernal, 53, 45.
infirmyte, *s.* disease, 33, 111.
informyt, *pp.* informed, 35, 1.
infynite, *adj.* infinite, 59, 1.
ingine, *s.* genius, talent, 59, 4.
ingle, *s.* chimney, fire, 121, 22.
ingrate, *adj.* ungrateful, 77, 70.
in hy, quickly, 33, 114.
iniureing, *pres.p.* injuring, 95, 76.
injure, *s.* harm, injury, 57, 125.
inkyrlly, *adv.* seriously, 25, 14.

innative, *adj.* innate, 60, 42.
 innemy, *s.* enemy, 44, 70.
 innowmerabil, *adj.* innumerable, 74, 73.
 instance, *s.* insistence, 60, 32.
 instaunce, *s.* instance, 60, 24.
 intent, *s.* intention, 44, 54.
 intercludit, *pp.* shut up, intercepted, 74, 68.
 interteining, *pres.p.* entertaining, 101, 5.
 into, *adv.* against, 62, 20.
 intrall, *s.* belly, intrails, 43, 28.
 invadit, *pt.t.* invaded, came near, 69, 21.
 invaid, *v.* to invade, 73, 53.
 invasioun, *s.* attack, 74, 55.
 inviolablye, *adv.* without being broken, 67, 72.
 inward, *adj.* inward, 44, 54.
 inwy, *s.* envy, 25, 11.
 ioly, *adj.* goodly, beautiful, 42, 6.
 iowellis, *s.pl.* jewels, 42 12.
 ioy, *s.* joy, 37, 39.
 irne, *s.* iron, 73, 27.
 ithandly, *adv.* constantly, 31, 68.
 iug, *v.* to judge, 36, 33.
 iuge, *s.* judge, 49, 189.
 jo, *s.* sweetheart, 109, 7.
 jornay, *s.* journey, 83, 8.
 kaipis, *s.* copes, worn by priests when officiating, 93, 10.
 keave, *v.* to fall, 103, 57.
 keek, *v.* to peep, look, 120, 10.
 keine, *adj.* keen, painful, 57, 145.
 keip, *s.* heed, 25, 17; 27, 71.
 keip, *pres.subj.* may keep, 34, 16.
 kell, *s.* the encrustation of smoke or grime that gathers upon anything which is continually hung over a fire, dirt, 51, 4. See the note.
 ken, *v.* to know, 83, 27.

kend, *pt.t.* knew, 51, 3.
 kepend, *pres.p.* keeping, using, 61, 56.
 kepe, *v.* to keep, protect, preserve, 34, 6.
 keping, *s.* keeping, preservation, 56, 115.
 kepit, *pt.t.* observed, 65, 5.
 kest, *pt.t.* cast, gave, 48, 159; 69, 33; 71, 75.
 kidde, *s.* kid, 63, 46.
 kinges, *s.poss.* king's, 21, 2.
 kissit, *pt.t.* kissed, 63, 25.
 kist, *s.* sea-chest, 103, 70.
 kist, *pt.t.* cast, laid, 114, 11.
 knauis, *pres.t.* know, 77, 49.
 knaw, *v.* to know, 26, 52; 31, 46. *pres.subj.* knaw, 60, 24.
 knawis, *pres.ind.* knows, 23, 41.
 knowe, *s.* hill, 136, 61.
 kow, *s.* cow, 37, 9. *pl.* ky, kye, 21, 2; 81, 72; 98, 4. A.S. *ci.* *pl.* *cy.*
 kynd, *s.* kind, sort, 47, 139.
 kynd, *adj.* kind, 55, 90.
 kyng, *s.* king, 24, 1. *poss.* kyngis, 43, 45. kyngis, 25, 9.
 laff, *s.* loaf, 22, 8. *pl.* laaues, 62, 17.
 laif, *s.* the rest, remainder, the others, 49, 191; 56, 122.
 laigh, *adj.* low, 99, 30.
 laigh, *adv.* low, 131, 149.
 lainche, *v.* to launch, 104, 98.
 laith, *adj.* loath, 99, 12.
 laithfu, *adj.* bashful, 129, 115.
 lampis, *pres.t.* gallops, 91, 39.
 lancis, *s.* lances, spears, 69, 23.
 land, *s.* land. *pl.* landis, 22, 26; landys, 25, 21.
 landwarte, *adv.* outside a town, 72, 2. [101.
 lang, *adv.* long, 31, 54; 56, langage, *s.* language, 61, 56.
 langsum, *adj.* longsome, tedious, 80, 42.

- langsyne, *s.* long ago, 134, 16.
 languissing, *s.* languishing, 54, 62.
 lansand, *pres.p.* dashing, 46, 102.
 lap, *pt.t.* leaped, jumped, 69, 33.
 lard, *s.* laird, 102, 45.
 lardit, *pp.* stuffed, 75, 5.
 lare, *s.* lore, teaching, doctrine, 29, 4; 32, 74.
 large, *adj.* liberal, 71, 74. *F.* large; *Lat.* largus.
 lat, *v.* to let. *imperat.* let, 89, 28.
 lath, *adj.* unwilling, 31, 51.
 lattin, *pp.* let, 51, 21.
 lattis, *pres.t.* lets, 46, 121.
 laubour, *s.* labour, 70, 49.
 lauch, *s.* law, 23, 37. of lauch, by law, legally, 23, 37.
 lauchhing, *s.* laughing, 85, 65.
 laude, *s.* praise, 59, 1.
 laurer, *s.* laurel, 59, 6.
 lauté, *s.* loyalty, 80, 54. *O.Fr.* leauté.
 lave, *s.* the rest, 119, 56.
 law, *s.* hill, 46, 102. *A.S.* hlāw.
 law, *adj.* low, humble, 50, 209.
 law, *adv.* low, 44, 50.
 lawis, *pres.t.* humbles, 50, 209.
 lawté, *s.* loyalty, fidelity, truth, 26, 47. See lauté.
 layit, *pp.* laid, 88, 45.
 leache, *adv.* low, 103, 80.
 lear, *s.* learning, 134, 22.
 leddand, *pres.p.* leading, 23, 41.
 lede, *v.* to lead, 24, 2.
 leeuet, *pp.* lived, 63, 33.
 leeze me, "a phrase of congratulatory endearment, I am happy in thee, or proud of thee", Alex. Smith, 131, 144.
 lege, *s.* leg, 88, 8.
 leid, *v.* to lead, 27, 56.
 leidsterne, *s.* guiding star, 59, 8.
 leif, *s.* life, 69, 27.
 leif, *s.* leave, 61, 50.
 leif, *v.* to live, 43, 41. *pt.t.* leiffit, 71, 68. *pres.p.* leiffand, 44, 50.
 leil, *adj.* leal, loyal, 23, 39.
 leinitt, *pt.t.* leaned, 88, 20.
 leir, *v.* to learn, 45, 81; 134, 22.
 leirit, *pt.t.* taught, 47, 138.
 leive, *s.* leave, 114, 6.
 len, *pres.t.* lend, 55, 91.
 lere, *v.* to teach, 32, 81.
 lernit, *pt.t.* learnt, 61, 57.
 les, *adj.* less, 43, 27.
 lestande, *pres.p.* lasting, continuing, 23, 37.
 lestis, *pres.t.* lasts, 56, 107.
 lesum, *adj.* lawful, 83, 11.
 lesuris, *s.* pastures, 69, 14.
 A.S. laes, *acc.* laeswe, pasture land.
 lettrones, *s.* letters, 101, 4.
 leuer, *adv.* rather, 43, 29.
 leuit, *pt.t.* lived, 35, 5.
 levand, *adj.* living, 56, 120.
 levand, *pres.p.* leaving, 72, 18.
 levand, *pres.p.* living, 73, 52.
 leving, *pres.p.* living, 62, 8.
 levis, *pres.t.* lives, 56, 110.
 levit, *pt.t.* lived, 52, 23.
 lewe, *s.* leave, 31, 70.
 lewit, *adj.* uncultured, 59, 21.
 ley, *s.* lea, 131, 165.
 leyed, *pt.t.* laid, 102, 30.
 leyne, *adj.* lean, 78, 5.
 libbit, *pp.* castrated, 71, 61.
 life, *v.* to live. disparit wes to life, despaired of life, hopeless of living, 30, 20.
 liffis, *s.poss.* life's, 43, 30.
 liffis, *s.* lives, 71, 70.
 lift, *s.* sky, 99, 14.
 lik, *adj.* like, 44, 59.
 liklie, *v.* to improve, 61, 69.
 list, *impers.v.* it pleases, 48, 168. quhen fortoun list, when it pleases fortune. See note to 59, 15.
 litil, *adj.* little, 43, 25.

litill, *adj.* little, 70, 48.
 litestaris, *s.* dyers, 65, 17. Icel.
lita, to dye.
 lo'es, *pres.t.* loves, 98, 5.
 lofand, *pres.p.* praising, 30, 34.
 loif, *v.* to praise, 54, 49. A.S.
lofian, to praise.
 lomes, *s.* looms, 94, 37. A.S.
gelóma, a tool, an implement.
 loodgeing, *s.* lodging, 86, 30.
F. loge.
 loof, *s.* hand, 134, 27.
 lose, *v.* to deliver, 102, 26.
 lossit, *pt.t.* delivered, 102, 41.
 lou, *s.* flame, 90, 11. Icel.
logi, a flame.
 louabile, *adj.* laudable, 65, 7.
 louers, *s.* lovers, 90, 6.
 lour, *v.* to hide, 47, 143.
 lovabile, *adj.* laudable, praise-worthy, 65, 2.
 lovabill, *adj.* laudable, 66, 37.
 lucerne, *s.* lamp, 53, 42.
 luch, *pt.t.* laughed, 51, 21.
 luck, *s.* enticement, attraction.
 117, 10. See the note.
 luf, *pres.t.* love, 43, 27.
 luk, *v.* to look for, search, 43,
 30.
 lukand, *pres.p.* looking, 43, 39.
 lukis, *s.pl.* looks, 43, 41.
 lukit, *pt.t.* looked, 51, 21; 52,
 27.
 lust, *s.* lust, desire, passion,
 70, 40.
 lusty, *adj.* handsome, beautiful,
 58, 157; 59, 12.
 lustyest, *adj.* handsomest, 58,
 151.
 lusum, *adj.* lovely, 58, 157.
 ly, *v.* to lie, 30, 24.
 lycht, *adj.* light, 29, 12.
 lyf, *s.* life, 36, 30.
 lyff, *s.* life, 25, 30.
 lyis, *pres.t.* lie, 90, 6.
 lyk, *adj.* like, 51, 4.
 lymmie, *s.pl.* limbs, 25, 30.
 lynage, *s.* lineage, 73, 39.
 lyntht, *s.* length, 75, 15.

lyvis, *s.poss.* lives', 56, 113.
 ma, *pres.t.* may, 56, 101.
 mad, *pt.t.* made, 25, 12; 30, 28.
 maid, *s.* maid, virgin, 54, 61.
 maid, *pt.t.* made, 27, 66; 46,
 101.
 maiesté, *s.* majesty, 26, 54.
 maikis, *s.* partners, mates, 91,
 30.
 maine, *s.* moan, 81, 75.
 maintene, *v.* to maintain, to
 assist, 34, 7.
 mairchall, *s.* marshal, 89, 42.
 mairouir, *adv.* moreover, 83,
 26.
 maist, *adv.* most, 69, 24; 71,
 68.
 makar, *s.* maker, creator, 36,
 22.
 makkis, *pres.t.* make, 67, 67.
 makle, *s.* spot, 54, 61. Lat.
macula, a spot.
 maling, *adv.* malign, 54, 56.
 mallancoly, *s.* melancholy, 56,
 108.
 man, *s.* servant, 108, 88.
 mane, *s.* man, 30, 34.
 maneir, *s.* manner, 59, 16.
 maneirs, *s.* manners, 76, 26.
 maner, *s.* kind, 23, 42.
 manere, *s.* manner, 25, 16. on
 this manere, in this way.
 manifest, *adj.* evident, 69, 34.
 mankynd, *s.* mankind, 36, 34.
 manteaned, *pt.t.* maintained,
 87, 22.
 manure, *v.* to work, 70, 61.
F. manœuvre.
 mar, *v.* to mar, punish, 48,
 150.
 mar, *adv.comp.* more, 22, 11.
 marcheand, *pres.p.* marching,
 adjacent to, 27, 75.
 mare, *adv.* more, 29, 7. but
 mare, without more ado,
 without more delay, 31, 53.
 marmouset, *adj.* monkeylike,
 85, 6. See note.

propiciant, *adj.* propitious, 74, 71.

propir, *adj.* proper, 23, 33.

prouest, *s.* provost, 65, 7.

prouisioun, *s.* provision, providence, 50, 199.

provokand, *pres.p.* provoking, 73, 49.

prudens, *s.* prudence, 44, 65.

pruff, *v.* to prove, 23, 51.

pryces, *s.* prices, 105, 11.

pryd, *s.* pride, 29, 16.

pryss, *s.* price, 54, 64.

pu'd, *pt.t.* pulled, 124, 10.

pulcritude, *s.* beauty, 54, 77.

puneis, *v.* to punish, 49, 190.

punesing, *pres.p.* punishing, 95, 69.

pure, *adj.* poor, 49, 193; 114, 28.

purge, *v.* to prune, 64, 58.

pussant, *adj.* powerful, 72, 19.

pykistaff, *s.* pikestaff, 78, 8.

pykit, *pt.t.* sailed, held. **pykit on the wind**, sailed near the wind, 103, 73.

quaikand, *pres.p.* quaking, 48, 146.

quatsumeuer, *adj.* whatsoever, whosoever, 35, 23.

quene, *s.* queen, 58, 152.

quethir, *conj.* whether, 31, 57.

quethir na, whether or not.

quha, *rel.pro.* who, 23, 42; he who, 26, 43; 64, 64.

quhair, *adv.* where, 46, 106.

quhairfoir, *conj.* wherefore, 56, 102.

quhais, *rel.pro.* whose, 60, 24.

quhar, *adv.* where, 38, 20.

quhasa, *rel.pro.* whoever, 51, 3.

quhat, *rel.pro.* what, 25, 15; 42, 11.

quhat-euer, *adj.* whatever, whoever, 38, 27.

quhatkine, *adj.* what kind of, 33, 111.

quhelpis, *s.pl.* whelps, 38, 27.

quhet, *s.* wheat, 37, 13.

quhil, *adv.* until, 73, 29; 74, 57.

quhile, *s.* while, 74, 55.

quhilk, *rel.pro.* which. the **quhilk**, who, 23, 36. [43.

quhilkis, *rel.pro.pl.* who, 73,

quhill, *adv.* until, 51, 13; 52, 18; while, 52, 26.

quhilum, *adv.* at times, 61, 61.

quhipe, *s.* a short, sharp movement, 89, 39.

quhit, *adj.* white, 69, 8.

quhome, *rel.pro.* whom. **quhome be**, whom by, by whom, 44, 52.

quhome, *rel.pro.* whom, 33, 116.

quhow, *adv.* how, 44, 52; 60, 39.

quik, *adj.* quick, living, lively, 59, 12.

quill, *adv.* until, 35, 25.

quikis, *s.* young cows, 71, 62.

qwhame, *rel.pro.* whom, 35, 28.

bot qwhame at, except those whom, *ib.*

qwhen, *adv.* when, 24, 1.

radem, *v.* to redeem, 36, 28.

rady, *adj.* ready, 37, 41.

raggit, *adj.* ragged, 78, 4.

ragment, *s.* rhapsody, discourse, 56, 124.

raid, *pt.t.* rode, 51, 12.

rais, *pt.t.* raised, made, 74, 63.

raiss, *pt.t.* rose, 36, 29; 52, 33.

raknyng, *s.* reckoning, 56, 124.

rander, *v.* to render, 93, 28.

rang, *pt.t.* reigned, 99, 25.

rarit, *pt.t.* roared, 48, 145.

rase, *pt.t.* rose, 63, 22.

ratifeis, *pres.t.* ratifies, 67, 70.

ratifiet, *pt.t.* ratified, 65, 8.

raunsomid, *pp.* ransomed, 55, 87.

rax, *imperat.* reach, 117, 7.

rayment, *s.* clothes, 78, 4.

reave, *v.* to deprive, 112, 75.

reawté, *s.* royal blood, 25, 9.

O.Fr. *reiaute*, *reialte*, royalty.

rebaldail, *s.* low company, 27,
79. O.Fr. *ribald*.

reches, *s.* riches, 77, 50.

red, *v.* to read, 46, 114.

red, *pp.* read, declared, found,
48, 152.

reddy, *adj.* ready, 73, 34.

redy, *adj.* ready, 34, 16.

refectionis, *s.* refreshments, 70,
48.

refectioun, *s.* refection, meal,
71, 70.

refuse, *pres.t.* reject, 61, 58.

regyne, *s.* reign, 53, 45.

reheirs, *pres.t.* rehearse, 47,
139.

rehers, *v.* to rehearse, 44, 56.

reid, *adj.* red, 88, 10.

reid, *pl.imperat.* read, 61, 52.

reif, *s.* robbery, 80, 40.

relosing, *pres.p.* rejoicing, 74,
65.

reird, *s.* loud noise, 47, 145.

reistis, *s.* rests, 91, 45.

rejoysyng, *s.* rejoicing, 58, 163.

relygouse, *adj.* religious, 30,
36.

remanent, *s.* the rest of, the
other, 70, 35.

remeid, *s.* remedy. it makis
no remeid, it makes things
no better, 48, 153; 80, 35.

remenant, *s.* remainder, that
which remains, 55, 99.

rent, *s.* value, 60, 27.

repreif, *v.* to reprove, con-
demn, 6, 51; 49, 182.

reprevit, *pt.t.* reproved, 72, 19.

requeist, *s.* request, 60, 36.

resauet, *pt.t.* received, 63, 41.

rescoursit, *pt.t.* rescued, 70, 36.

reset, *v.* to reset, 35, 27.

ressaue, *imperat.sing.* receive,
74, 70.

resserwyt, *pt.t.* reserved, 26,
54.

reuth, *s.* pity, 53, 51.

reuy, *adj.* riven, derived, 75,
13.

revin, *adj.* torn, 78, 4.

rew, *v.* to have pity, 30, 19.

rewils, *pres.t.* rules, 81, 62.

rialest, *adj.* most royal, 53, 47.

riall, *adj.* royal, 55, 80.

riche, *adj.* rich, 70, 38.

richt, *adv.* very, 29, 10.

rid, *adj.* red, 90, 12.

riplie, *adv.* ripely, maturely,
65, 7.

rite, 66, 39. See *ryt*.

rock, *s.* distaff, 131, 145.

rois, *s.* rose, 59, 6.

rone, *s.* rowan-berry, 90, 12.

rong, *pp.* rung, 59, 22.

roome, *s.* room, place, 72, 14.

roomes, *s.* places, 105, 26.

rosyne, *s.* rose, 53, 47.

rowst, *s.* that which causes
rust or decay, 45, 76.

rowte, *s.* company, 81, 62.

rubber, *s.* a barrel, 102, 47.

rud, *adj.* rude, unpolished, 44,
56.

rude, *s.* Cross, 55, 87.

rufe, *s.* roof, 94, 38.

ruide, *adj.* clumsy, 59, 20.

ruschit, *pt.t.* rushed, 69, 21;
69, 29.

rute, *s.* root, 53, 51.

ruuyne, *s.* ruin, 76, 35.

ry, *s.* rye, 37, 14.

ryal, *adj.* royal, 43, 44.

ryaltie, *s.* royalty, 48, 164.

rybalddale, *s.* low company,
rascals, 25, 25.

rych, *adj.* rich, 44, 71.

ryches, *s.pl.* riches, 56, 115.

rycht, *s.* right, 25, 10.

rycht, *adj.* right, 36, 31.

rycht, *adv.* very, 30, 36.

ryd, *v.* to ride, 25, 27.

rydand, *pres.p.* riding, 51, 10.

ryifand, *pres.p.* riving, tear-
ing, 48, 145.

ryn, *v.* to run, 25, 25.

ryne, *s.* stream, 53, 51.

ryng, *s.* reign, 54, 58.

ryngyng, *s.* ringing, 34, 13.

ryse, *v.* to rise, arise, 62, 18.
rysis, *pres.t.* rises, 38, 27.
ryss, *3pl. pres. ind.* rise, 34, 13.
ryt, **rytt**, *s.* rite, usage, custom, 65, 2; 66, 37.

sa, *v.* to say, 29, 6.
sa, *adv.* so, 23, 47; 26, 50.
saaf, *adj.* safe, 63, 41.
Sabboth, *s.* Sabbath, Sunday, 94, 49. See note.
sacramentis, *s.pl.* sacraments, 36, 35.
sadlie, *adv.* gravely, 46, 115.
sae, *adv.* so, 98, 3.
saif, *v.* to save, 49, 190.
saiff, *adj.* safe, 101, 10.
saik, *s.* sake, 50, 208.
sair, *adj.* sore, 52, 21.
sair, *adv.* sorely, badly, 69, 28.
sair-won, *adj.* hard earned, 128, 81.
sais, *v.* says, 23, 47.
salbe, shall be, 38, 39.
sale, *pres.t.* shall, 65, 10.
sall, *v.aux.* shall, 22, 14.
sall, *v. 2sing. pres.* shalt, 56, 123.
sam, *adj.* same, 37, 37.
sammyn, *adj.* same, 72, 4.
sammyne, *adj.* same, 42, 19.
sampillis, *s.pl.* examples, 49, 169.
samyne, *adj.* same, 36, 32.
sapiens, *s.* wisdom, 76, 37.
sark, *s.* shirt, shift, 110, 27.
sasoun, *s.* season, 57, 135.
saterdag, *s.* Saturday, 83, 5.
sauf, *pp.* saved, 36, 12.
sauffit, *pp.* preserved, 73, 45.
sauld, *pp.* sold, 92, 5.
saull, *s.* soul, 37, 38.
saut, *adj.* salt, 134, 13.
saw, *v.* to sow, scatter, 45, 84.
say, *v.* to say, 62, 19.
sayand, *pres.p.* saying, 60, 38.
sayis, *sing. pres.* says, 23, 45;
pl. say, 43, 39.

scantly, *adv.* hardly, scarcely, 99, 19.
schaith, *s.* harm, 34, 9.
schaivelingis, *s.* shavelings, 86, 14.
schame, *s.* shame, 73, 38.
schank, *s.* limb, leg, 33, 96.
scharp, *adj.* sharp, 69, 23.
schauyng, *s.* showing, 32, 82.
schav, *v.* to sow, 31, 45.
schaw, *v.* to show, preach, 31, 55.
schaw, *v.* to show. **gif I me**
schaw, if I show myself, 48, 151; 80, 40.
sche, *pro.* she, 51, 11; 86, 19.
schent, *pp.* destroyed, 48, 151.
schewed, *pt.t.* showed, 113, 1.
schill, *adj.* shrill, 46, 108.
schipmen, *s.* sailors, 83, 5.
schir, *s.* sir, 88, 22.
schiref, *s.* sheriff, 37, 15.
scho, *pro.* she, 33, 113; 51, 1.
schone, *s.* shoes, 22, 12.
schoon, 63, 31.
schort, *adj.* short, 32, 73.
schosin, *pres.pt.* choosing, 102, 35.
schot, *pt.t.* shot, 46, 108.
schot, *pp.* shot, 74, 73.
schoting, *pres.p.* shooting, 95, 77.
schoure, *s.* shower, 103, 63;
pl. **schouris**, 57, 140.
schout, *s.* shout, 46, 108.
schudder, *v.* to shudder, shake, 87, 34.
schulderis, *s.* shoulders, 86, 33.
schupe, *v.* to shape, set.
schupe hyme, set himself, 29, 16.
schyne, *v.* to shine, 53, 41.
schyrefdome, *s.* sheriffdom, county, 37, 8.
sciens, *s.* science, knowledge, wisdom, 45, 74.
sclanderin, *s.* slandering, 84, 43.
sclateris, *s.* slaters, 67, 55.

scrapand, *pres.p.* scraping, 42,
5.

scule, *s.* school, 134, 19.

scule-weans, *s.* school children,
134, 35.

se, *v.* to see, 26, 34; 46, 106;
48, 156.

seall, *s.* sail, 102, 29.

seand, *pres.p.* seeing, 72, 15.

secure, *adj.* safe, 73, 46.

seid, *s.* seed, 36, 26.

seik, *v.* to seek, 23, 48; 44, 51.

seik, *adj.* sick, 102, 33.

seike, *pres.t.* seek, 57, 129.

seildome, *adv.* seldom, 87, 49.

seir, *adj.* various, different, 60,
52.

seis, *v.* sees, 23, 40; *2 sing. pres.*

seest, 49, 169; 79, 22.

sek, *v.* to seek, 33, 98.

sok, *adj.* sick, 30, 27.

seknes, *s.* sickness, 29, 9.

selfin, *adj.* same, 61, 64.

semblie, *s.* assembly, 48, 148.

semelie, *adj.* seemly, 46, 105.

semit, *semmit*, *pt.t.* seemed,
69, 10; 88, 13.

sempeternal, *adj.* everlasting,
76, 34.

sempill, *adj.* simple, 45, 78.

sen, *conj.* since, 49, 175.

sende, *pt.t.* sent, 29, 9.

sene, *pp.* seen, 26, 42.

sene, *adv.* afterwards, 29, 7.

senhory, senhowry, *s.* domin-
ion, lordship, sovereignty,
25, 19; 27, 73.

sentence, *s.* saying, dictum,
phrase, 57, 130.

sentens, *s.* sense, meaning, 44,
54.

ser, *s.* sir, 30, 41.

sere, *adj.* several, various, 32,
82.

seruandis, *s.* servants, 63, 29.

seruice, *s.* service, worship,
31, 44.

seruitude, *s.* servitude, 73, 52.

servandis, *s.* servants, 83, 27.

set, *v.* to sit, be placed, 43, 45.

set, *conj.* although, 60, 27.

sett, *pp.* or *adj.* oppressed, 56,
112.

sewyne, *adj.* seven, 44, 57.

sex, *adj.* six, 24, 3.

seyn, *pp.* seen, 37, 1.

seyng, *s.* seeing, sight, 32, 94.

shauis, *s.* shaws, woods, 90, 4.

sheers, *s.* scissors, 128, 89.

shene, *s.* splendour, 58, 155.

sheugh, *s.* trench, 126, 30.

shiel, *s.* cot, 131, 166.

ship-broken, *adj.* shipwrecked,
101, 24.

shroudin, *pres.t.* shrouds, 90, 3.

shyning, *adj.* shining, 91, 43.

sic, *adj.* such, 25, 23.

sichand, *pres.p.* sighing, 48,
146.

sicht, *s.* sight, power of seeing,
29, 11; 54, 57.

siclyik, *adv.* so, 76, 35.

sie, *s.* sea, 101, 11.

sie attyre, sailor's clothes, 101,
22.

siftit, *pp.* sifted, 70, 51.

signakle, *s.* sign, cross, 54, 57.

sikkar, *adv.* safer, 72, 6.

sillabis, *s.* syllables, 75, 15.

siluer, *s.* silver, 37, 5.

sindry, *adj.* sundry, 70, 39.

singulare, *adj.* single, 73, 49.

skailis, *pres.t.* empty, 90, 7.

skail't, *pt.t.* emptied, 135, 38.

skill, *s.* knowledge, 49, 182.

skineris, *s.* skinners, 65, 15.

skleatt-steanes, *s.* slates, 102,
26.

skraip, *v.* to scrape, 43, 29.

skrip, *s.* scrip, 49, 193.

skynnaris, *s.* skinners, 66, 49.

sla, *pl. imperat.* slay, 63, 32.

slaar, *s.* slayer, 38, 39.

slaes, *s.* sloes, 118, 25.

slane, *pp.* slain, 57, 140. slayne,
38, 33.

slaw, *adv.* slow, 104, 85.

slawly, *adv.* slowly, 104, 100.

- slayn, *pp.* slain, 63, 40.
 slays, *pres.t.* slays, 38, 31.
 slee, *adj.* skilful, 61, 53.
 sleip, *s.* sleep, 70, 47.
 sleipit, *pt.t.* slept, 104, 93.
 slicht, *s.* skill, cunning, 69, 18.
 slycht, *s.* skill, cunning, 26, 34.
 smyths, *s.* smiths, 65, 21.
 sna, *s.* snow, 121, 29.
 snaill, *s.* snail, 51, 10. *pl.*
 snaillis, 43, 31.
 snowket, *pt.t.* snuffed, 126, 139.
 socht, *pp.* sought, 33, 107; 48,
 152.
 socialie, *adv.* socially, 65, 14.
 sojourning, *s.* tarrying, rest-
 ing, 27, 72.
 sone, *adv.* soon, 29, 10; 30, 23;
 72, 1. *son*, 42, 3.
 sonn, *s.* son, 62, 6. *pl.* sonniss,
 62, 1.
 sonsie, *adj.* jolly, comely, 126,
 31.
 soome, *s.* sum, 38, 40.
 soudane, *adj.* sudden, 34, 15.
 soudiouris, *s.* soldiers, 72, 5.
 souerayne, *adj.* sovereign, 54,
 67.
 soune, *adv.* soon, 80, 52.
 sours, *s.pl.* sours, 59, 9.
 sowper, *s.* supper, 71, 71.
 soy, *s.* yarn? 109, 3.
 special, *in* special, *in* particu-
 lar, one by one, 83, 23.
 sped, *pt.t.* sped, succeeded,
 32, 73.
 speel, *v.* to climb, 135, 39.
 speiche, *s.* speech, 113, 3.
 speid, *v.* to speed, succeed,
 44, 62.
 speidfull, *adj.* expedient, 37, 1.
 speik, *v.* to speak, 45, 96; 76,
 24.
 speikis, *1 pres.t.ind.* speak, 61,
 57.
 speirand, *pres.p.* asking, 88,
 15.
 speke, *s.* speech, 33, 97.
 spene-drift, *s.* spindrift, 103, 67.
 sperit, *pp.* enquired, 23, 43.
 spetiall, *adj.* special, 89, 43.
 spicis, *s.* spices, 71, 76.
 spokin, *pp.* spoken, 89, 31.
 spreit, *s.* spirit, 69, 32.
 springand, *adj.* springing, 59,
 9.
 spulye, *v.* to plunder, 77, 69.
 spurn, *v. imperat.* spurn, thrust
 back, 49, 184. A.S. *speornan.*
 spyce, *s.* spice, sample, proof,
 54, 72. [102, 31.
 spyed, *pp.* spied, discovered,
 stablit, *pp.* established, 76, 33.
 staif, *s.* staff, 49, 193.
 stait, *s.* estate, order, 81, 59.
 staitis, *s.pl.* states, conditions,
 50, 196.
 stall, *pt.t.* stole, 52, 20.
 stan, *v.* to stand. wad stan't,
 would have stood, 125, 21.
 standant, *pres.p.* standing, 78,
 76.
 stane, *s.* stone, 33, 109.
 stangis, *pres.t.* stings, 57, 137.
 stanis, *s.pl.* stones, 43, 47.
 stark, *adj.*, strong, great,
 mighty, 62, 9.
 start, *pt.t.* started, jumped,
 46, 103.
 starts, *pres.t.* jumps, 103, 70.
 statut, *s.* statute, law, 67, 58.
 statut, *pt.t.* ordered, 65, 9.
 steared, *pp.* stirred, 106, 34.
 stede, *s.* place, 31, 66.
 steek, *v.* to bar, 122, 45.
 steird, *adj.* stirred, excited,
 47, 144.
 steirkis, *s.* oxen, heifers, 70, 60.
 stekand, *pres.p.* sticking, 74,
 60.
 stere, *v.* to guide, 24, 2.
 sterne, *s.* star, 53, 40.
 steyr, *v.* to direct, guide, 27,
 56.
 stole, *s.* robe, 63, 30.
 stomok, *s.* stomach, 43, 32.
 stonist, *adj.* astonished, 47,
 144.

stope, *s.* stoup, 103, 53.
straitlie, *adv.* strictly, 47, 124.
strak, *pt.t.* struck, 115, 60.
strang, *adj.* strong, 57, 126.
streit, *s.* street, 42, 9.
streme, *s.* stream, 74, 71.
strenth, *s.* strength, 70, 56.
stroak, *s.* stroke, 114, 26.
stroan't, made water, 125, 22.
strukkin, *pp.* struck, opened, 95, 64.
stryfe, *s.* strife. **at stryfe**, in strife, 52, 25.
stryntht, *s.* strength, 77, 62.
studeing, *pres.p.* studying, 89, 33.
stuf, *s.* stuff, 70, 50.
sturdy, *adj.* sturdy, firm, bold, 74, 62.
subiectis, *s.pl.* subjects, 46, 119.
successeris, *s.* successors, 67, 62.
suddain, *adj.* sudden, 48, 148.
suddanlie, *adv.* suddenly, 74, 66.
suddantlie, *adv.* suddenly, 80, 44.
sudiowrnyng, *s.* staying, resting, tarrying, 25, 18.
sudroun, *adj.* southern, 61, 56.
suer, *v.* to swear, 23, 47.
suffir, *v.* to suffer, allow, permit, 73, 29.
suffragane, *s.* helper, 54, 71.
 See the note.
sugh, *s.* sound, 127, 56.
suilk, *adj.* such, 23, 41.
suithlie, *adv.* soothly, truly, 60, 34.
suld, *pt.t.* should, 25, 25.
sum, *adj.* some, certain, 61, 59; 73, 46.
sumtyme, *adv.* some time, once upon a time, 42, 1.
superne, *s.* supernal, 53, 40.
suppedit, *v.* to undermine, 77, 69.
suppouale, *v.* to support, 34, 7.

supprysit, *pp.* oppressed, 79, 17.
surfetly, *adv.* repletely, too much, 71, 72.
surmonting, *pres.p.* excelling, 59, 16.
surpleise, *s.* surplice, 87, 51.
suspeciou, *s.* suspicion, 93, 33.
susprice, *s.* oppression, 34, 9.
sustenit, *pt.t.* sustained, 71, 70.
suythe, *imperat.* be quick, 63, 29.
swa, *adv.* so, 31, 69.
swampe, *adj.* thin, 33, 103.
sweer, *adj.* unwilling, 120, 13.
sweik, *s.* treacherous, deceptive, 104, 106. *A.S. swice.*
sweir, *adj.* lazy, 80, 45.
sweirnes, *s.* laziness, 80, 48.
sweit, *adj.* sweet, 59, 9.
sweitlie, *adv.* sweetly, 47, 133.
swet, *adj.* sweet, 58, 157.
swilk, *adj.* such, 28, 85.
swolne, *pp.* swollen, 33, 102.
swoppit, *pp.* swept, 42, 13.
swoppyng, *s.* sweeping, 42, 10.
swopyng, *pres.p.* sweeping, 42, 7.
swylk, *adj.* such, 25, 31.
swyngeoris, *s.* hangers-on, 80, 45.
sycht, *s.* sight, eyes, 43, 37.
syde, *s.* side, 46, 107.
sykir, *adj.* confident, sure, 36, 13.
symmer, *s.* summer, 57, 144.
symphony, *s.* harmony of sounds, 63, 37.
sympil, *sympile*, *adj.* simple, 26, 48; 28, 102.
syn, *adv.* afterwards, 23, 43.
syn, *syne*, *adv.* then, 23, 48; 35, 4; 72, 4.
synaris, *s.pl.* sinners, 36, 10.
syne, *s.* sin, 30, 26.
synfull, *adj.* sinful, 49, 190.
syng, *s.* sign, 54, 62.
syng, *v.* to sing, 53, 54.
synnyt, *pp.* sinned, 62, 20.

syster, *s.* sister, 79, 31.
sytis, *pres.t.* sits, 36, 31.

ta, *v.* to take, 31, 70.
tabernakle, *s.* tabernacle, 53,

55.

table, *s.* map, 69, 7.

tailit, *adj.* tailed, 75, 17.

taill, *s.* tail, 51, 12.

tailyeouris, *s.* tailors, 68, 80.

tak, take, *v.* to take, to capture, seize, 31, 64; 23, 38.
takis, *pres.t.* 22, 24. tane, *pp.* 22, 23; 25, 17; 72, 15.
takand, *pres.p.* 69, 23. tak-yng, 69, 23.

takine, *s.* sign, 30, 29.

taking, *s.* capture, 69, 19.

taklit, *adj.* secured, 103, 64.

targe, *s.* target, 74, 60.

taryed, *pp.* endured, 87, 45.

tarying, *s.* tarrying, delay, 46, 114.

taryit, *pt.t.* tarred, 74, 55.

tawted, *adj.* shaggy, 125, 20.

taxatouris, *s.pl.* assessors, 37, 1.

taxit, *pp.* taxed, 37, 3.

taxt, *s.* tax, 37, 17.

taxt, *s.* intimation of the tax, 37, 5.

taylors, *s.* taylors, 65, 23. See note.

tayne, *pp.* taken, 95, 67.

teche, *v.* to teach, 83, 27.

telare, *s.* tiller, 64, 56. erd telare, tiller of the earth, husbandman.

temperisaris, *s.* temporizers, 86, 25.

templis, *s.pl.* temples, 32, 83.

temptacions, *s.pl.* temptations, 35, 1.

temptit, *pp.* tempted, 49, 174.

tennour, *s.* tenour, 47, 134.

tent, *s.* heed, 42, 10.

tentationes, *s.* temptations, 101, 15.

tentes, *s.* tents, 71, 79.

tentie, *adv.* heedful, 128, 76.

tenty, *adj.* careful, watchful, 120, 15.

termes, *s.pl.* terms, words, 61, 60.

tern, *s.* trouble, 53, 45.

tha, *demons.adj.pl.* those, 22, 26; 23, 50.

thai, *pers.pro.* they, 23, 33; 25, 24; 34, 13.

thaim, *pro.* them, 73, 43.

thaimself, *pro.* themselves, 71, 75.

thair, *pro.* their, 72, 23.

thairfoir, *adv.* therefore, 47, 124.

thairin, *adv.* thereon, 66, 46.

thame, *pro.* them, 25, 12.

thame-self, *pro.* themselves, 66, 47; 84, 52.

than, thane, *adv.* then, at that time, 29, 1; 32, 72; 71, 63.

thankes, *pres.t.* thanks, 36, 10.

thar, thare, *pro.* their, 27, 61; 65, 5; 25, 7.

thar, *adv.* there, 22, 14; 29, 1. thare-self, *pro.* themselves, 72, 5.

tharof, *adv.* therefor, for it, 36, 10. thankes hym tharof.

that . . . ne, unless, 28, 84.

thay, *pro.* they, 46, 112.

thayn, thayne, thane, 21, 3, 4, 5. See note.

the, *def.art.* 21, 1, 2, 4, 5, 6.

the, *pro.* thee, 31, 62; 36, 16.

theekit, *adj.* thatched, 131, 153. [18.

thegither, *adv.* together, 110,

thei, *pro.* they, 87, 40.

ther, *pro.* their, 75, 10.

ther, *adv.* there, 22, 17.

therapone, *adv.* thereupon, 38, 30.

thesaurer, *s.* treasurer, 93, 14.

the tothir, the other, 23, 48.

thi, *pro.* thy, 36, 15; 50, 208; 59, 2.

thift, *s.* theft, 80, 40.
 thin, *pro.* thine, 64, 51.
 thing, *s.sing.* for *pl.* things, 43, 27.
 thinkand, *pres.p.* thinking, 48, 157.
 thinkis, *pres.t.* thinks, intends, 47, 122.
 thir, *demons.adj.pl.* these, 31, 50; 35, 1.
 thi-selfe, *pro.* thyself, 50, 203.
 tho, *conj.* though, although, 30, 18.
 thocht, *s.* thought, 29, 13.
 thocht, *pt.t.* thought, 72, 5.
 thocht, *conj.* though, although, 43, 26.
 thoil, *v.* to allow, let, 84, 56.
 tholit, *pt.t.* endured, 36, 26.
 tholl, *v.* to endure, bear, 37, 39.
 thought, *conj.* although, 69, 9.
 thou, *pro.* thou, 42, 17; 55, 99.
 thowch, *conj.* though, 42, 17.
 thrall, *adj.* enslaved, 49, 192.
 thrang, *adj.* busy, 125, 5.
 thraw, *v.* twist, 118, 31.
 thre, *adj.* three, 37, 12.
 threipit, *pt.t.* maintained, 51, 5.
 threllage, *s.* bondage, 25, 23.
 thrid, *adj.* third, 82, 87.
 thrillage, *s.* bondage, 25, 77.
 thring, *pres.t.* thrust, 54, 56.
 thringis, *pres.t.* thrusts, 76, 37.
 thrist, *s.* thirst, 51, 5.
 through, *v.* to push, 105, 21.
 throu, *prep.* through, 22, 9.
 throw, *prep.* through, by means of, 25, 20.
 throwch, *prep.* through, by means of, 26, 34.
 thruch, *prep.* through, 23, 39.
 thrumbling, *pres.p.* struggling, 106, 28.
 thryllage, *s.* bondage, 25, 31.
 thryse, *adj.* thrice, 46, 109.
 thu, *pro.* thou, 30, 41.
 thus = this, 84, 31.

thus-gat, *adv.* in this way, 32, 85.
 thyne, *pro.* thine, 43, 35.
 thyne, *adv.* thence, 36, 32.
 thyng, *s.* thing, 23, 46.
 til, till, *prep.* to, 22, 15; 25, 31.
 tine, *v.* to loose, 120, 7.
 to, *prep.* at, 34, 13.
 tocher, *s.* dowry, 120, 7.
 tod, *s.* fox, 46, 99.
 to foir, before, 59, 14.
 togedir, *adv.* together, 65, 14.
 togiddire, *adv.* together, 62, 6.
 togidr, *adv.* together, 65, 16.
 to-gyddyr, *adv.* together, 37, 38. [46.
 to-morne, *adv.* to-morrow, 26,
 tong, *s.* tongue, speech, 59, 21.
 toom, *adj.* empty, 120, 10.
 toone, *s.* farm, the fields of a farm, 62, 13.
 toone, *s.* town, 34, 5.
 to than, *adv.* till then, 32, 80.
 toun, toune, *s.* town, 22, 9, 14, 17, 21.
 tour, *s.* tower, 55, 78.
 touzie, *adj.* rough, shaggy, 126, 33.
 towm, *s.* empty, 43, 28.
 town, *s.* tun, 101, 20.
 towr, *s.* tower, 43, 44.
 tracteit, *s.* tractate, 75, 5.
 traistyt, *pt.* trusted, 28, 101.
 trawald, *pt.t.* laboured, strove, 25, 19.
 trawalyd, *pt.t.* strove, 25, 19.
 trawalyt, *pt.t.* laboured, 32, 85.
 trawaylyt, *pt.t.* travailed, worked, 27, 73.
 trayne, *s.* snare, 54, 69.
 traystyd, *pt.t.* trusted, 26, 47.
 tre, *s.* tree, 47, 133.
 tre, *s.* the Cross, 50, 207.
 tressour, *s.* treasure, 55, 95.
 treutht, *s.* truth, 31, 54.
 trew, *adj.* true, 57, 132.
 trew, *v.* to believe, 31, 51; 32, 80.

trews, *s.* trousers, 99, 26.
 trinkled, *pt.t.* trickled, 136, 66.
 trippand, *pres.p.* tripping, 47,
 133.
 trone, *s.* throne, 91, 44; 76, 38.
 throw, *v.* to believe, 36, 36.
 trowand, *pres.p.* believing, 83,
 17.
 trowth, *s.* trough, 45, 84.
 throwis, *pres.t.* believes, 35, 8.
 trubill, *s.* trouble, 67, 67.
 trublances, *s.* disturbances, 95,
 75.
 tryell, *s.* trial, 94, 39.
 trywmphale, *adj.* triumphal,
 55, 78.
 tua, *adj.* two, 65, 13.
 tua bishopis, 66, 25. See note.
 tueiche, *v.* to touch, 88, 47.
 tuich, *v.* to touch, 89, 27.
 tuk, take, *pt.t.* took, 22,
 17; 72, 20; 60, 24.
 turn, *v.* to turn. *sall turn*
agayne, shall revert, 22, 27.
 turnit, *pt.t.* turned, 62, 15.
 he turnit agane into himself,
 he came to himself, *ib.*
 tursis, *pres.t.* carry, bear, 90,
 19.
 twa, *adj.* two, 21, 5.
 twichit, *pp.* touched, 69, 16.
 twine, *v.* to part, 120, 14.
 twined, *adj.* separated from,
 124, 8.
 twyse, *adj.* twice, 46, 109.
 tyde, *v.* to happen, 26, 49.
pt.t. tyd, 29, 13.
 tydier, *adj.* handsomer, 81, 73.
 tyke, *s.* a wandering dog, 125,
 20.
 tyll, *prep.* to, 80, 42.
 tym, tyme, *s.* time, 23, 33; 22,
 26; 65, 10.
 tymys, *s.* times, 75, 9.
 tyndis, *s.* times, horns, 90, 19.
 tyne, *v.* to lose, pay, die, 25,
 30; 35, 24; 99, 12.
 tynsale, *s.* loss, 35, 30.
 tynt, *pt.t.* lost, 29, 11.

tynt, *pp.* lost, 23, 44.
 tyttyn, *pres.p.* pulling, 34, 10.
 uncoss, *s.* unusual things, news,
 128, 86.
 unforgevin, *pp.* unforgiven,
 without remission, 66, 30.
 unknowin, *pp.* unknown, 83,
 19.
 unlaw, *s.* fine, penalty, 66, 30.
 uphaldin, *adj.* uplifted, held up,
 as of the hand when taking
 an oath in Scotland, 66, 33.
 upoun, *prep.* upon, 85, 3.
 usit, *pt.t.* used, 71, 75.
 uthir, *adj.* other, 71, 73.
 vacancie, *s.* emptiness, 105, 12.
 vaikis, *pres.t.* wakes, 91, 29.
 vaileyeantlie, *adv.* valiantly,
 72, 20.
 valcaris, *s.* fullers, 67, 52.
 vane, *s.* vain, 72, 22.
 variance, *s.* change, vicissitude,
 50, 195.
 vas, *pt.t.* was, 75, 18.
 vells, *s.* calves, 70, 60.
 verie, *adj.* very, true, real, 50,
 206.
 veritie, *s.* truth, 81, 65.
 verkis, *s.* works, 75, 16.
 verray, *adj.* true, 64, 55.
 verray, *v.* to worry, annoy, 29,
 16.
 vertu, *s.* virtue, excellence,
 power, 42, 23.
 veyle, *adv.* well, 28, 94.
 vha, *rel.pro.* who, 90, 6.
 victoryus, *adj.* victorious, 44,
 60.
 victrice, *s.* victrix, 54, 66.
 vil, *v.* will, 77, 52.
 virtew, *s.* virtue, 70, 46.
 virtewis, *adj.* virtuous, 70, 44.
 vitallis, *s.* victuals, 70, 51.
 vitht, *prep.* with, 75, 5.
 vivers, *s.* provisions, 102, 42.
 vlgare, *adj.* vulgar, common,
 75, 8.

vmbrakle, *s.* shadow, 54, 59.
 vmquhile, *adj.* former, 76, 42.
 vnbet, *pp.* unbroken, 73, 44.
 vnder, *prep.* under, 51, 4.
 vnderly, *v.* to underlie, be
 liable to, 96, 86.
 vnforgeuin, *adv.* unforgiven,
 without remission, 38, 29.
 vnmyndefull, *adj.* unmindful,
 73, 51.

vobstaris, *s.* weavers, 66, 51.
 voce, *s.* voice, 46, 108.
 void, *v.* to leave, 108, 76.
 vord, *s.* word, gospel, 31, 55.
 vpoun, *prep.* upon, 48, 160.
 vptakin, *pp.* taken up, ex-
 acted, 67, 65.
 vrit, *pt.t.* wrote, 75, 19.
 vsage, *s.* custom, way, 28, 90.
 vsit, *pp.* used, 75, 6.
 vther, *adj.* other, 22, 22; 51,
 58.
 vthir, *adj.* other, 73, 53.
 vthiris, *s.* others, 56, 115.

wa, *s.* wave, 103, 66. See
 how and note.

wad, *pt.t.* would, 99, 36.
 wae, *interj.* wo, 112, 73.
 waig, *v.* to wag, tremble, 46,
 101.

walk, *adj.* weak, 81, 74.
 wair, *pt.t.* were, 45, 96.
 wairdet, *pp.* imprisoned, 96,
 89.

waist, *adj.* waste, 71, 67.
 waistit, *pt.t.* wasted, 62, 8.
 wait, *pres.t.* know, 48, 148.
 walcaris, *s.* fullers, 65, 17.
 wald, *aux.v.pt.* would, 23, 51.
 wald, *2sing.pres.subj.* wouldest,
 31, 65.

wale, *s.* choice, 123, 83.
 walkis, *pres.t.* walk, 57, 142.
 wallop, *v.* gallop, 121, 44.
 wallyd, *pp.* walled, fortified,
 25, 29.
 wallyt, *pp.* walled, fortified,
 28, 83.

walwmlys, *pres.t.* whamles, is
 turned upside down, yearns,
 45, 82.

wambe, *s.* stomach, belly, 62,
 14.

wame, *s.* belly, 43, 38.

wan, *pt.t.* arrived, 105, 109.

wan, *pt.t.* won, hung, 88, 12.

wanderit, *pt.t.* went astray,
 51, 8.

wane, *adj.* empty, 59, 19.

wane, *pt.t.* won, obtained, 30,
 33.

wangel, *s.* gospel, 31, 50.

wanischit, *pt.t.* vanished, 89,
 36.

wanting, *pres.p.* being with-
 out, 102, 29.

wapins, *s.* weapons, 91, 42.

wappinis, *s.* weapons, 69, 24.

wapynnis, *s.* weapons, 35, 23.

war, ware, *pt.t.pl.* were, 32,
 80; 32, 84.

wariste, *pp.* healed, 29, 14.

warke, *s.* work, 83, 5.

warkmanis, *s.* workman's, 94,
 49.

warld, *s.* world, 26, 50.

warldlie, *adj.* worldly, 50, 205.

warlie, *adv.* carefully, cau-
 tiously, warily, 61, 52.

warne, *v.* to warn, 37, 2.

war nocht it, had it not been
 that it, 72, 19, 20.

warnyng, *s.* warning. mak
 warnyng, give warning, 34,
 18.

warnys, *pres.t.* refuses, 37, 9.

warr, *pt.t.* were, 71, 73.

waryt, *pp.* spent, 92, 6.

was, *pt.t.* was, 33, 116.

wate, *v.* to know, 81, 58.

wateuer, *adj.* whatever, 34, 3.

watter, *s.* water, 71, 80.

wauking, *pres.p.* watching,
 122, 60.

wawering, *s.* wavering, in-
 stability, uncertainty, 55,
 88.

wax, *v.* to grow, become, 64, 67.

wayis, *s.pl.* ways, 44, 51.

wayr, *v.* to spend, 45, 90.

wedder, *s.* wether, 37, 10.

wedsett, *s.* pledge, pawn, 93, 17.

weel, *adj.* well, 117, 2.

ween, *pres.t.* think, 127, 55.

weil, *adv.* well, conveniently, 84, 38.

weil, *s.* weal, 84, 37.

weil, weill, *adv.* well, 23, 40; 51, 3.

weildis, *pres.t.* wilds, 91, 42.

weile, *adv.* well, 32, 73.

weill, as weill, as well, 28, 100.

weill, *adv.* well, correctly, 61, 53.

weir, *s.* war, 70, 45.

welcum, *interj.* welcome, 58, 152.

welfair, *s.* welfare, faring well or happily, 55, 97.

welle, *adv.* well, completely, safely, 26, 40.

wend, *pt.t.* thought, 29, 10.

wend, *v.* to go, pass, 48, 166.

wend, *pt.t.* went, 51, 7.

wene, *pres.t.* know, 51, 9.

wer, *pt.t.* were, 70, 45.

were, *pt.t.* were, 25, 8.

werie, *adj.* wearie, 88, 2.

werk, *s.* work, 43, 39; 60, 37.

werkis, *s.pl.* works, 36, 25.

werray, *adj.* true, 30, 29.

wes, *pt.t.* was, 24, 1.

whalpet, *pp.* whelped, born, 125, 11.

whirle-wind, *s.* whirlwind, 89, 39.

whusslit, *pt.t.* whistled, 135, 56.

whyles, *adv.* sometimes, 106, 25.

wichcraftis, *s.pl.* witchcrafts, 37, 43.

wicht, *s.* human being, 56, 120.

wiois, *s.pl.* vices, 44, 70.

wight, *s.* a strong man, 91, 42.

wikket, *adj.* wicked, 95, 74.

wil, *v.* will, 45, 97.

wilde, *adj.* wild, untamed, 37, 11.

wilfull, *adj.* lonely, wandering, forlorn, 50, 204. Icel. *villa*, to lead astray, beguile. See note.

win, *v.* to win, reach, 104, 86.

wirgin, *s.* virgin, 53, 50.

wit, *s.* wits, mind, 33, 105.

wit, *v.* to know, 46, 121.

within, *prep.* of, by, 38, 29.

withouttin, *prep.* without, 46, 114. [29, 11.

with that, in addition to that,

witt, *s.* wit, knowledge, 57, 131.

witting, *s.* knowledge, 38, 35.

wmbethocht, *pp.* bethought, considered, reflected, 27, 68.

wmbethowcht, *pt.t.* bethought, 25, 14. umbethowcht yowe, bethought yourselves, considered.

wnderstandis, *pres.t.pl.* understand, 45, 86.

wnderstuid, *pt.t.* understood, 60, 34.

wnfayr, *adj.* unjust, unfair, 28, 99.

wntreuthtful, *adj.* unbelieving, 32, 72.

woage, *s.* voyage, journey, 88, 5.

wobstaris, *s.* weavers, 65, 17.

wod, *s.* wood, forest, 68, 4.

woddie, *s.* woods, 69, 14.

wold, *pt.t.* would, 85, 4.

wolfis, *s.pl.* wolves, 38, 23.

wolt, *s.* vault, 94, 37.

wondir, *s.pl.* wonders, miracles, 32, 88.

wone, *pt.t.* obtained, 70, 55.

worde, *pt.t.* became, 29, 7. A.S. *weordan*; Icel. *verda*, to become.

wormys, *s.pl.* worms, 43, 31.

worth, *s.* value, 22, 10.

worthi, *s.* rank, position, 24, 53. See note.

- wouke**, *s.* week, 83, 11.
wound, *s.* wind, 103, 36.
woundit, *pp.* wounded, 69, 29.
wourdis, *s.pl.* words, 60, 23.
wox, *pt.t.* waxed, grew, 49, 173.
wrak, *s.* that which is thrown up, goods, wealth, 55, 97.
wrang, *adv.* wrong, 52, 33.
wrathe, *pp.* wroth, 63, 41.
wrethis, *s.pl.* wretches, 56, 112.
wrichtis, *s.* wrights, 65, 16.
writ, *s.* Scripture, 49, 171.
write, *s.* writing, 66, 40.
writyne, *pp.* written, 37, 6.
wrocht, *pp.* wrought, done, worked, 32, 87; 27, 70; 94, 50.
wroucht, *pp.* wrought, worked, acted, 25, 16.
wryt, *v.* to write, 44, 55.
wryttes, *s.* writings, 101, 4.
wa, *pro.* us, 36, 27.
wterly, *adv.* utterly, entirely, 33, 106.
wyce, *s.* vice, 54, 66.
wyd, *adj.* wide, 26, 50.
wyd-quhare, *adv.* everywhere, 32, 83.
wyffe, *s.* wife, woman, 22, 27. *pl.* wyffis, 43, 39.
wyintree, *s.* wine tree, vine, 64, 62.
wyis, *s.* way, wise, 43, 34.
wyis, *s.* wise. **on this wyis**, in this way, 46, 109.
wyll, *s.* will, 35, 7. **has wyll**, desires, has the will, *ib.*
wyn, *v.* to win, obtain, 27, 73.
wyn, **wyne**, *s.* wine, 101, 21; 64, 55.
wynd, *s.* wind, 45, 96.
wynnare, *s.* winner, ingatherer, 32, 85.
wynning, *s.* winning, obtaining, 56, 117.
wynter, *s.* winter, 57, 144.
wyrk, *v.* to work, weave, 94, 38.
wyrschip, *s.* worship, 43, 46.
wys, *adj.* wise, 55, 94.
wyse, *s.pl.* ways, 31, 43.
wysly, *adv.* wisely, 35, 5.
wyss, *s.* way, wise, 36, 2.
wyss, *adj.* wise, 26, 44.
wyss = **i-wiss**, *adj.* certain, sure, safe, 54, 68.
wyst, *pt.t.* knew, 26, 39.
wyt, *v.* to know, 79, 11.
wyte, *v.* to blame, 120, 9.
wyth, *prep.* with, 24, 53.
wythin, *prep.* within, 23, 32.
wytterly, *adv.* knowingly, with knowledge, 23, 49.
yellow, *adj.* yellow, 88, 10.
yardis, *s.* gardens, 71, 77.
ydolis, *s.pl.* idols, 32, 83.
ydopeasy, *s.* dropsy, 33, 101.
yede, *pt.t.* went, 63, 42.
yeid, *pt.t.* went. **yeid wrang**, got drunk, 52, 33.
yeir, *s.pl.* years, 52, 22.
yer, *s.pl.* years, 27, 57.
yerlie, *adv.* yearly, 65, 6.
yerne, *adv.* earnestly, 53, 50.
yett, *s.* gate, 52, 20. *pl.* yettis, 52, 19.
ye, *pro.* ye, 25, 14.
yhere, *s.* years, 24, 3.
yhis, *adv.* yes, 31, 59.
yhit, *adv.* yet, 25, 28.
yhowre, *pro.* your, 26, 40.
yhyng, *adj.* young, 53, 52.
yhystyr-day, *s.* yesterday, 26, 46. [134-
yisterday, *s.* yesterday, 57,
yit, *conj.* yet, 42, 23.
yok, *s.* yoke, 30, 38.
youngare, *adj.* younger, 62, 2.
yowe, *s.* ewe, 37, 10.
yowe, *pro.* you, 25, 14. **wmbethowcht yowe**, bethought yourselves, considered.

INDEX OF PROPER NAMES

- Alphais, Alpha's, 53, 53.
 Alysandyre, Alexander III, 24, 1; 26, 55.
 Anderson, John, 130, 128.
 Angeln, 9, 5.
 Angus, Earl of, 104, 203.
 Atholl, 68, 5.

 Baillie, Robert, 105.
 Barbour, John, 13, 7; 24, 5.
 Barroune, James, Dene of Gild (of Edinburgh), 93, 23.
 Bellenden, John, 71.
 Beltane, 133, 4. See note.
 Bernicia, 9, 8.
 Berwik, Berwick, 103, 60.
 Bessy, 132, 175.
 Boece, Hector, 68.
 Bruce, King Robert, 69, 25; 132, 177.
 Burns, Robert, 125.

 Caesar, 125, 7.
 Calidon, gret wod of, great wood of Caledonia, the Caledonian Forest, 68, 4.
 Candilmes, Candlemas, 65, 6.
 Canterburie, Canterbury, 106, 42.
 Carell, Crail, 101, 21.
 Carham, 10, 26.
 Carmichael, James, 85, 8. See note.
 Catness, Catnes, Caithness, 31, 53; 32, 71.
 Cawdingham Bay, Coldingham Bay, 104, 98.
 Cocles, Horace, 72, 11.

 Coil, Auld King, 125, 2. See note.
 Colin, 117, 6.
 Commounweill, John the, 79, 14.
 Corpus Christi. See the Notes, p. 168.
 Cullane, iij Kings of, 65, 21. See note.
 Cumarnald, Cumbernauld, 70, 42.

 David I, 11, 17.
 Deira, 9, 10.
 Dolorus Montane, 68, 3.
 Dondie, Dundee, 101, 24.
 Douglas, Gavin, 58.
 Duke, the, of Albany, 35, 21.
 Dumbar, Dunbar, 103, 61.
 Dunbar, William, 50.
 Duncan II, 11, 17.

 Eadulf, 10, 25.
 Eglinton, Earl of, 105, 3.
 Emperour, the, 65, 22. See note.
 Engla-lande, 10, 20.
 Etruschis, Etruscans, 74, 54.

 Falkland, 51, 2.
 Forress, David, 86, 26.
 France, 51, 2.
 Frensch, French, 61, 62.

 Gilderoy, 109, 1.
 Glasgow, 105, 2.

 Hampole, Richard, 13, 3.

Haymouth, Eyemouth, 104, 99.
 Helen of Kirkconnel, 116.
 Henryson, Robert, 41.
 Herminius, Titus, 73, 36.
 Hieland, Highlands, 80, 43.
 Hie Streat, High Street, 86, 16.
 Home, Alexander, of Manderston, 84, 104; 101.

Inglis, English, 61, 62.
 Irland, Ireland, 25, 22; 27, 76.
 Iutland, 9, 4.

Kate, 120, 9.
 Kirkconnel, 116, 4.
 Kittok, Kynd, 51, 3.
 Knichtis, the Thrie, 65, 23.
 See note.

Lady, Our, 65, 23.
 Laertius, Spurius, 73, 37.
 Lammes, Lammes, 38, 26.
 Latyne, Latin, 61, 62.
 Lawland, Lowlands, 80, 50.
 Leddeis, Our, Our Lady's, 52, 24.
 Lindsay, Robert, of Pitscottie, 87.
 Lochquhabir, Lochaber, 68, 5.
 Lowmabane, Lochmabane, 80, 38.
 Luath, 126, 26.
 Lyndsay, Schir Dawid, Lyoun harrott; Sir David Lyndsay, Lyon Herald, 89, 41.
 Lythtgo, Linlithgow, 88, 1.

Malcolm II, 10, 24.
 Malcolm IV, 11, 18.
 Marr, Erll of, Earl of Mar, 35, 21.
 Maxwell, James, Keeper of the Black Rod, 108, 73; 109, 100.
 May, the Isle of May, 103, 58.
 Melvill, James, 100.
 Menteith, 68, 6.
 Mers, the, the Merse, 80, 38.
 Messing, 65, 20. See note.
 Montgomerie, Alexander, 89.

Morrison, Jeanie, 134, 9.
 Motherwell, William, 133.

Nisbet, Murdoch, 61.
 Northumbria, 9, 13; 10, 5.
 nynyue, Nineveh, 78, 75.

Omeir, Homer, 60, 33.
 Oute Ylis, Outer Isles, 80, 47.

Park, Alexander, Thesaurer (of Edinburgh), 93, 24.
 Parliament, 47, 103.
 Pechtis, Pyctis, Picts, 31, 51; 32, 77.
 Peggy, 122, 53.
 Phebus, 47, 107.
 Ptolome, Ptolomy, 60, 43.
 Pym, Mr. (M.P.), 107, 60.
 Pynckey Clewcht, 87, 47. See note.

Quein Regent, 86, 13.

Ramsay, Allan, 120.
 Ramsay, John, 24, 26.
 Rare Willie, 124.
 Ruthwell Cross, 11, 9.

St. Androis, St. Andrews, 102, 25.
 S. Bestian, 67, 76. See note.
 S. Brid, 65, 24. See note.
 Sanct Clair, Henry Lord, Henry Lord Sinclair, 60, 31.
 S. Dewynik, Devenik, 30, 37; 32, 71.
 S. Elene, 65, 24.
 S. Geillis, S. Giles, 85, 4.
 S. Georg, 68, 83. See note.
 S. Lowrance, 67, 77. See note.
 S. Machor, 30, 35; 31, 57; 32, 75.
 S. Mark, 38, 26.
 S. Martyne, 68, 79. See note.
 S. Morise (Machor), 32, 89; 33, 98.
 S. Nicholes, 68, 81. See note.
 S. Niniane, Ninian, 29, 3.

- S. Petir, Peter, 5, 20; 25, 32.
S. Stewin, 68, 28. See note.
St. Tab's Heid, St. Abb's
Head, 104, 84.
Saxonia, 10, 19. [63.
Scottis, Scottish language, 61,
Spalding, John, 113.
Strafford, Earl of, 107, 64;
113, 1.
Stratherne, 68, 6.
Striveling, Stirling, 68, 1.
Strivelingschire, Stirlingshire,
68, 1.
Symeon, 65, 20.
- Tamtallon, Tantallon, 104, 204.
Turnbull, 70, 37.
Virgill, Virgil, 59, 3.
Wallace (Sir William), 132, 176.
Walys, Walis, Wales, 25, 18;
22, 27; 27, 76; 81, 95.
Wentworth, Schir George, 114,
17.
William the Lion, 10, 23.
Yarrow (river), 124, 16.
Yule, Christmas, 133, 6.

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